

# MONKEYS AND MYTHS

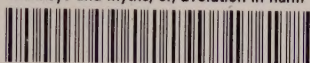
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Monkeys and myths, or, Evolution in harm

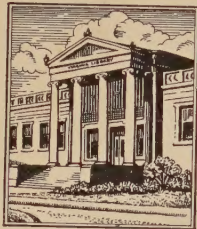


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Evolution and Harmony  
with the Bible

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MONKEYS AND MYTHS



# MONKEYS AND MYTHS

*or*

## EVOLUTION IN HARMONY WITH THE BIBLE

Being a plain statement of what the  
Bible teaches, and what Evolution  
means from a Scientific standpoint

*By*

SAMUEL EDWIN BUSSE<sup>111</sup>R

*Supt. Reading Rooms, Santa Fe System*

*Motto: To save the Bible, Christianity,  
and the Church*



1926

THE STRATFORD COMPANY, *Publishers*  
BOSTON, MASSACHUSETTS



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The STRATFORD CO., Publishers  
Boston, Mass.

Printed in the United States of America

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B981m

## Preface

THE only reason for these studies and writings is that distorted views of both the natural and spiritual worlds are abroad in the land, and there is a decided necessity that the people should be set right.

Most of the errors in scientific and religious thinking spring from the tendency of students to defend God and His government. God stands on His own inimitable perfections and needs no human defense. Society has been confounded by names, more than by acts. Whether we use the title, "God" or "Nature," or "Creator," or "Maker," or "Lightmaker," or "Law-giver," the outcome of our thinking is the same. We have been vainly trying to get back to the beginning of things, and it is very much like trying to find the limitations of space in the universe. Considerable effort is also being expended to explore the future life, and what we will meet with beyond the grave; but since no one has ever come back from that mysterious realm, all theories are very misty and no facts can be found to sustain them. But this age is

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averse to giving up its search after the unknowable. No one can explain how the universe came to be what it is.

The evolutionist has gone back as far as he could, and the fundamentalist, basing his theories on a book called the Bible, thinks he has solved the problem by referring to Moses; but neither of them has discovered the final and all-important fact, as to the origin of life. Germs and monkeys are appealed to for corroboration by the scientist and the Bible by the fundamentalist. In these writings we have sustained the fundamentalist and his Bible, but we have insisted that he use the Bible apart from many myths that have crept into it, in its passage through the ages, and especially in the Old Testament, from the influence of Egyptian and Assyrian customs and idolatry. The time has come when we must accept the theory of inspiration, which advocates only what is true and in accordance with the facts, and the great living truths of the Bible are very simple and require no defense or explanation, and in our minds, and hearts, and loves we are privileged to pass by and cover up statements that have on them the stamp of impropriety and even vice.

Disrobe the Bible of mythology and it will be



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a greater book than ever, and we need not fear our children falling on to certain parts of it.

As to the origin of the universe, we may always be on the search, but we know that we are personalities, and our progenitors have been personalities, and hence it is likely that the Great Original, or so called Creator may be a personality. Looking therefore into our own natures, we are convinced that *Nature in the Large*, is a personality, and just how that Personality came to exist, we can never know, but we may accept Him, under whatever title we class Him.

Nothing in the monkey that would suggest Him, and everything in the Bible that points to Him.

Radicalism in the interpretation of the Scriptures and religious systems may thus become a real and powerful agency to lead the world to higher grounds in its love for the Bible, when we no longer need to apologize or explain its statements out of harmony with the home life of our age, and contrary to the spirit and life of Jesus, the Christ.

THE AUTHOR.



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## CHAPTER I

### Opening the Subject

THE Bible has been called "a Book of Poems," and poems express the sentiments of life. There is a statement in Christ's Sermon on the Mount, which has charmed all ages:—"Consider the lilies of the field, how they grow." No words in any language or literature are more suggestive of the facts of creation, and glorify the overwhelming mystery of earthly existence, than these of the Nazarene Philosopher.

He asks us to consider the lilies, *how* they *grow*. And yet walking through your flower garden, who can tell how they grow and what growth is? But we recognize the truth almost intuitively, that "they toil not, neither do they spin."

Marvelous statement! What a field for the intelligent imagination to roam in! And yet it wont be a blind proposition with our limited faculties, out of most confined conditions, to accept the theory, that the growth of a flower

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is spontaneous, self-evolved, and according to nature. A flower doesn't grow by trying to grow, but by simply responding to the secret laws of life and evolution.

It is just so with man, he can not add one inch to his stature. The most he can do is to respond to the law of growth. So far as we know anything about growth at all, it is simply responding to life, as it presses its claims upon us. We gaze at the gnarled oak of a century in our forests, and we bow in worship before the old giant. We can trace the convolutions of its growth. We can span with our fingers the progress of the first year, and can almost date the different branches. A child will readily answer that it has grown to its immense size, but where is the scientist who can point to its life and analyze it, and explain its origin?

It is comparatively easy to look at a man in the vigor of his health, with his eyes flashing fire, and his habits regular and in harmony with a perfect system, and say that he has simply grown, and developed in accordance with fixed law. If we are careful observers, we know what years we grew the most, and what years we grew little, or any.

A man can make just as accurate an inven-



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tory of his life and growth, as he can of his business. But when he comes to trace life to its origin, and write its history, apart from its results, he will begin to realize how little he knows about life and destiny.

He will be standing on the shores of a mighty ocean, and will catch the refrain of the waves beating on the shore, but the mists of the illimitable will obscure his view, and he will be wonder-struck at the mighty changes, due to acting and counter acting forces.

In the study of life and its origin, the world and its people, if he have not an humble mind, and one open to information from all sources, without prejudice and opinionativeness, the conclusion will be inevitable that he is devoid of that balance of mind, which is requisite in the consideration of so profound a proposition.

In trying to establish some kind of a theory on this subject of life and growth, and one that will meet the complete demands of religion as well as science, and make the Bible and Nature mean more to the world, there are several lines of thought, I would like to introduce my readers to:—

First, I wish to show you how far christian thought and scientific thought harmonize with

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each other, and travel side by side, on this timely and momentous question of evolution.

Second, I wish to show you certain facts, which stand out most sublimely by themselves, but which are so self-assertive, that they must be recognized in any fair consideration of this subject.

Third, I wish to outline the correct and unquestionable view of what may be called sacred evolution, which springs from a study of my own nature, the same in all individuals of our vast population, and which is fortified by the experience of the race, as contained in literature, including the Bible, and certified by common sense and a most careful observation of natural law.

In these days when the fundamentalist is making an assault on the evolutionist, and the evolutionist is trying to throw light on the scriptural chronology, and seeking for a foundation on which both may join the Lightmaker in extending His kingdom of spiritual illumination, it seems proper that a discussion of this kind as proposed in this manuscript, for plain and unlearned readers, outside of a college curriculum, should be submitted to the civilized world.

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It is taken for granted that my readers have some acquaintance with the various theories, which have been proposed to account for and explain the existence of the world and its inhabitants. But in order that my inferences may have due force, and that every one may know the foundation on which we build, and for the sake of freshening your minds with most interesting information, it is deemed wise to correlate these theories.

First. The oldest theory of all is that propounded by the Book of Genesis, which is considered to be of divine origin, on which at present I have no opinion to express, but it will doubtless come into the discussion later. According to this theory, it is taught that some six thousand years ago, the Almighty determined to make a world. He brought it into being, by simply willing it to exist. He made it out of nothing, "*ex nihil fit.*" The time consumed in this work was just six days of twenty-four hours each. Each day was devoted to a particular line of work. On the first, He performed that majestic act of creating light, and separating the night from the day.

On the second He willed into being a firmament in the midst of the waters, and divided

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that which was above from that which was below. On the third He separated the dry land from the water; the one He called the earth, the other the seas. He then created the grass and the trees, and made them to yield fruit each after its kind.

On the fourth, He made the stars in the skies, for signs, and seasons, and for days and years. He also made the sun to rule by day, and the moon by night. On the fifth, He filled the waters and the air with fishes and birds. On the sixth, He called into existence the various orders of animals that roam the earth, and at its close, He made man in His own image and likeness, and gave him dominion over the fish of the seas, and the fowl of the air, and over all cattle, and over every creeping thing that moveth upon the face of the earth.

This theory is known as the "eternal fiat theory," and rests alone upon the perfect will of an infinite Creator. This theory accounts for the presence of life on the simple statement that the Spirit of God moved upon the face of the waters, and that life was imparted from His own perfect life.

The Book of Genesis and the Bible do not attempt to explain the origin of life. "Before

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the mountains were brought forth, or ever Thou hadst formed the earth or the world; even from everlasting to everlasting, Thou art God," is the threshold of the Bible theory of creation. In the Bible, back of God, there is no knowledge susceptible of human comprehension. Of His progenitors we have no information. His origin is wrapped in the penumbra of impenetrable and inconceivable mystery. Of that Supreme First Cause, we can have no intelligence under our present material thralldom.

Now there is much of this theory that seems to be true, but there is a good deal that needs to be changed, and indeed has been changed by the progress of christian thought, which will be analyzed as we proceed with our studies.

The next theory to be considered is what is known as the nebular hypothesis, originated and demonstrated by Laplace. This theory has been framed specifically to explain the origin of the solar system, but is very closely related to this entrancing subject of evolution. It was presumed that the matter of the system existed originally as a vast, diffused, revolving nebula, or misty cloud of heat and fire. It was kept in motion by currents of hot air, which assumed cyclonic conditions, and by cooling came to form

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rings of matter successively, and by contracting in obedience to mechanical and physical laws, in the passage of vast cycles of time, came into the form of planets and satellites, with steady and uniform revolutions.

It is assumed in this theory that previous to the existence of the world, when its movements became regular, laws were acting and counter-acting. In fact this theory exalts law to the supreme authority.

Such laws have been called blind and fixed laws. Since later science has defined law, as the method of the operation of a force, and that laws never originate, only regulate, the theory that we can find an explanation of the origin and existence of the world in the laws of nature, has been dropped. We know that flowers grow according to law, but that fact doesn't throw any light on the hidden force, that adapts itself to those laws. Nothing is gained by saying that the world came into being according to fixed laws. To be sure it did. What we are interested in knowing is, of what or of whom, are those laws the methods of operation?

I eat my dinner according to law. I read my book according to law. It is my personality that uses the laws. They are my servants as



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much so, as a walk through my yard is mine to walk on. It is a pleasure for me to adapt myself to laws. If I fell into the river and refused to recognize the law of specific gravity, and the law that human lungs and airless water didn't harmonize, I would drown.

A law of nature never originated anything; the most it can do is to regulate. Laws won't build a house; brain and muscle will do that, but only in accordance with law. We are not to understand the biblical theory, or eternal fiat theory, as outlined in a former section, as teaching that God made the world in violation of law, but according to law. The subject of miracles will be discussed in another chapter, but it must always be made a correlary of divine action, that God never violates or runs contrary to the laws of His own system.

The third theory we need to glance at, is what is known as the Darwinian theory. It is impossible to describe it in a few words. The popular conception of Darwin's teaching, as described in the phrase that man descended from a monkey, is as near right, as common people can express and understand it. He claimed that the lowest living organism has the power of self-improvement, but where it gets this power

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of self-improvement, he has not been able to show. There is no absurdity in the statement that lower orders and species may beget higher ones.

No writer in the past century has thrown so much light on abstruse and difficult problems, connected with the welfare of humanity, as Mr. Charles Darwin, and it is indeed to be regretted that any contumely should be heaped on his honored head, springing out of this monkey business. The world of science and letters can never fully appreciate what Darwin has done in his wonderful Beagle trips, for the rich mines of truth he has opened, and the glistening ores of knowledge he has raised within reach of man's necessities.

But the objection to all these theories of scientific evolution, is their entire failure to account for life. Admit that man may have descended from a monkey, and a monkey from some lower order, and that order from protoplasmic conditions, where did the protozoa get the power to change into an higher order, and whence came the force to change that order into a monkey, and the monkey into a man? It may truly be said, that it is as much an act of divine power to make a monkey, that will make a man, as to

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make man himself. It is not difficult to follow science back to protoplasmic conditions, but there science comes to a dead pause, and the echoes through the corridors of biological research cry out, whence comes the germ of life? Now when we get away back there among the protozoa and are all alone in the society of germs and protoplasms, in the mud and debris of millions of years ago, there have been advanced two theories to account for life:—(1) Spontaneous generation, and (2) Biogenesis.

It is now about two hundred years since investigations began as to the origin of life. The theory of spontaneous generation is by no means new. In more recent days, it has been revived by Dr. Bastian who made his claim, that he had positively demonstrated that life was capable of springing into being of itself, that he could start life, without and apart from antecedent life.

His great experiment, which at the time revolutionized the world of science, consisted in filling a glass vessel, three-fourths full of water, into which had been put infusions of hay, or any organic matter.

These vessels were then hermetically sealed, and placed in boiling water, raised to the high-

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est point, and kept there for a long time, till it was made certain that all living germs both in the water and other substance, had been completely annihilated. In Bastian's experiment, after every effort had been made to secure absolute sterility, life appeared in myriad quantity.

It was therefore concluded that life was spontaneously generated, and hence the difficulty of accounting for life on the earth, was supposed to be solved. But Prof. Tyndall discovered an error in the experiment, which completely overthrew Bastian's theory. The question with Tyndall was, had the germs in the vessel been perfectly destroyed? This led him to experiment on his own accord, with greater finesse. He subjected those vessels, containing the infusions of hay, to what is known as the test of optical purity, the strongest heat test known to science.

Under such test it was held that life could not possibly exist. He experimented for months, and with every conceivable pressure and every known test of fire and heat, and the result obtained completely overthrew Bastian's theory, —the germless air of those vessels never generated life.

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It was also discovered by another scientist, that there were countless germs so indestructible as to be even fireproof. These later experiments have practically settled the question. The theory of spontaneous generation has been surrendered. An absolute negative has been given to the question, can the dead produce the living? Even Huxley has admitted that the doctrine that life can come only from life has been victorious along the whole line of investigation at the present day. And Prof. Tyndall is compelled to utter these words: —“I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.” Logically and scientifically therefore, we are thrown back on the second theory to account for life, viz, biogenesis. The word “biogenesis” means, life springing from life. In other words, the organic and inorganic kingdoms are separate and distinct. Matter is necessarily dead, and will always remain so. Life alone can produce life, and has never been found without antecedent life.

The question then resolves itself into this, did the world spring into being, according to the first theory, by the fiat of the Almighty, or did

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it begin, without any discernible cause, unrevealed to us and unknown through the highest advancement of knowledge, and having made a beginning in the lowest conditions, did it grow from lower forms to higher, until it has reached its present high growth?

We are not prepared to answer these questions in this chapter. We must make more particular investigations, and gather more facts before reasonable and unquestionable conclusions can be reached. Up to this period in these studies, we have but made a formal introduction to the subject. We are groping our way through the night. Whatever theory we may be obliged to adopt, must be built on an immovable and indestructible foundation. But as we close this introductory chapter, I wish you to notice particularly the conclusions we have arrived at, and the established facts we have before us. First, we must insist on a distinction between life and growth. Growth is simply the development of life. A law is simply the method of the operation of a force. In a study of evolution, we must correlate the laws of growth, and ascertain the various methods, through which the secret force of life operates, rising from one condition to another. So far we have not found,



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in the evolutionary theory, any birth of life, but we are committed to the methods of its development.

Second, it must be accepted as one of the results of scientific research, demonstrated by experiments most thorough and absolute, that life has never been traced to its origin, and it still remains one of the profound mysteries of nature, whence life comes and what it is. This statement is made from a scientific standpoint. We do not wish to beg the question by assuming the world had a Creator. In our investigations, so far, we have not reached conclusions. So far as the savant has gone in his studies, it must be admitted, that life has not been accounted for. The sincere evolutionist is not seeking to find life, but the development of life. Evolution therefore does not comprise any search for the origin of life, but simply the methods by which it operates. So far as we have gone evolution is not a denial of a First Cause. Therefore the evolutionist can not be classed with the infidels. Science cannot trace the origin of life. Where the germ came from has not as yet been determined. Who sowed the first seed has not appeared on the stage of the world. But whatever the origin of this germ of life and this seed,

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from which has sprung all the glories of creation and conquests of civilization we must admit that the world is still in the dark as to the beginning of things. These writings are designed to correlate facts, if such may be found, which will throw light on this most overwhelming mystery.

I wish to lay on the hearts of my readers, as a conclusion to which the most advanced science is committed, and to change which no facts have been adduced, that the doctrine of biogenesis, or life springing from life, stands as a pillar of strength, indestructible and immovable, in all our studies of evolution.

Whether the world had a Creator or not, this fact stands out distinctly and sublimely, that the origin of life has never been accounted for. The fixing of this in our minds is absolutely necessary. Its repetition must not confuse us.

Between the world of matter and the world of life, there lies a dark and unbridged chasm. Some truth in what the Bible says:—"that which is flesh, is flesh; and that which is spirit, is spirit." Huxley says the same thing in different language: "The present state of knowledge furnishes us with no link between the living and the not living." It has become

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the hope of many hearts that at this point Science before long, under the investigations of master minds, may be able to demonstrate the existence of a Creator and Supreme First Cause.

But up to the present no such demonstration has been made. The existence of God has become a matter of faith and faith only. We love to think that back of all the curious forms and developments of matter, there stood an Almighty Life, and that He Himself spanned the chasm between the living and the dead, but this is only the expression of our faith and hope. We have loved to think of this Almighty Life as the battery where the force was stored, by which the current flashed from object to object, and from heart to heart in this marvelous world.

It has always been my pleasure to honor science as one of the best friends of religion and the big Bible. It has been my faith that the natural universe is one of the hands of God, and the spiritual universe another, and it has seemed to me that the one ought to help to interpret the other. And yet we are in the dark as to the origin of life. If the body of man, his material organization, belongs and is a part of

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the grand system of nature, why shouldn't his life or soul, belong to the same system? One and the same laws govern them. Out of the darkness will come light, and the conclusion will be reached, that the natural is supernatural and the supernatural, natural. But as a preparation for the next chapter, and a conclusion of this introductory chapter, let me quote the words from a celebrated English writer on this subject:—"This inorganic world is staked off from the living world by barriers which have never been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any solution can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form, can these dead atoms be gifted with the properties of vitality, and without this preliminary contact with life, they remain fixed in the inorganic sphere forever. It is a very mysterious law which guards in this way the portals of the living world. And if there is one thing in nature more worth pondering for its strangeness, it is the spectacle of this vast, helpless world of the dead, cut off from the living, by the law of biogenesis, and denied for-

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ever the possibility of resurrection within itself. So very strange a thing indeed, is this broad line in nature, that science has long and urgently sought to obliterate it. Biogenesis stands in the way of some forms of evolution with such stern persistency, that the assaults upon this law for number and thoroughness have been unparalleled. But, as we have seen, it has stood the test. Nature to the modern eye stands broken in two. The physical laws may explain the inorganic world; the biological laws may account for the development of the organic. But the point where they meet, of that strange border land between the dead and the living, Science is silent. It is as if God had placed everything in earth and heaven in the hands of nature, but reserved a point at the genesis of life for His direct appearing."



## CHAPTER II

### Geology and Genesis

**I**N the first chapter there was given the various theories which have been advanced to account for this world and its inhabitants. What has been known as the “eternal fiat” theory, and the Nebular hypothesis, and the Darwinian were analyzed and demonstrated, together with the two methods advocated by the brightest scientists, to account for life on this globe, spontaneous generation and biogenesis, and it was proven beyond the shadow of a doubt, that all conclusions were in favor of biogenesis, that life could come only from antecedent life.

In the present chapter, it is proposed to study the Bible and its outlines, as related to evolution. The Bible has been for many centuries the counsel and guide of many millions of intelligent people who have lived and died on it. That the influence of the Bible has been for the upbuilding of the race, that its translation in nearly every language and dialect and circula-

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tion among all nations, reaching a distribution one hundred times greater than any other book sacred or secular, ever printed, and that without it our present civilization would never have dawned, and that retrogression would have been the marked feature of our life, will not be questioned by any one who has studied the signs of the times. If this is so, it is worthy of our best effort to ascertain, if possible, not by reasoning but by an array of facts, whether the Bible is in conflict with the scientific doctrine of evolution.

It must be admitted in the start, that the conclusions of science are most reliable and trustworthy in every respect, because founded on facts sustained by analysis and demonstration. Some one has said that facts are stubborn things, which is especially true of the facts of nature; they are indisputable and final. What we see in the rocks, and trees, and rivers, and what we discern in the operation of law, and the methods of life, must be given great weight in formulating our theories and arriving at conclusions.

But on the other hand, it is to be remembered that eyes and ears are not the only organs of perception we possess, and that the knowledge of matter is not the only knowledge we have.

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There is the universe of mind and spirit, as well as of matter. It must be laid down as a first principle, in the discussion of this proposition, that these two universes must harmonize, because there is one system of laws governing both. From the lowest form of inorganic existence, to the highest development of intellectual and spiritual life, there is the same uniform method of operation.

If then the Bible is the Word of God, it must not contradict any of the facts of the natural universe. The Bible and Nature must have the same God, and to preserve His character of God, He must not be in conflict with Himself. Or as Paul puts it most succinctly:—"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head."

That is to say, spiritual life is to be interpreted from natural life. The Bible means more, when we let into it the light and forces of nature. The world within us is reflected from the world without. This has always been the spirit of the Bible, and for the most part of those who teach it, to adapt itself to the discoveries of science. Previous to Galileo, the

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world was thought to be flat, and the Bible was thought to be full of arguments for a flat world, but just as soon as the earth was demonstrated to be an oblate spheroid, those passages were either relegated to oblivion, or changed in interpretation.

How absurd it would appear now to quote the Bible to prove that the earth is flat! Theology and religion must learn an important lesson from commerce; they must adapt themselves to the situation which nature and the elements establish. If a river changes its course, commerce must move over to the new channel.

Whenever there is a cloud burst in the Sierra Madre mountains in California, the San Gabriel River changes its course, and washes out the Santa Fe bridge over that wash, the Railway Company must find a new approach and often construct a new bridge.

Transportation is forced to harmonize with nature. There was a time in the history of the Mississippi valley, when men could not have built packing houses there, but nature gathered the waters into the seas, and that valley has become the garden spot of the world.

There may come a time again in the remote future, when inland seas will sweep those plains,

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and then packers and agriculturists will desire to emigrate.

My views of the Bible are such, that I consider it the revelation of the very heart of God; but just as a lady is much more attractive when she has on a most beautiful dress, and her face is radiant with health, so the Bible is more attractive, when dressed in the radiant robes of nature, and made all glorious with the light of science and truth. I have such confidence in this Bible, that new discoveries in science can make it only brighter and more luminous.

Any christian who can repeat the Lord's prayer from his heart, and look up to the Father of both kingdoms, the kingdom of matter as well as the kingdom of spirit, and say:—"Thy kingdom come," will welcome every ray of light that science can pour down on this wonderful Book. "Thy kingdom come," it won't come according to man's narrow conceptions and bigoted self-conceit.

It will come in the rising of new suns reigning on thrones of light in the skies; in the correlations of new laws, or laws newly brought into the field of vision; in the advancement of mind, as it attempts to penetrate the azure depths of



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space, or sink shafts into the remote recesses of the earth.

“Thy kingdom come,” Darwin helped to answer it. Agassiz, and Audubon, and Newton, and Kepler and Huxley all helped to answer that broad petition. It is with such a spirit of willingness to learn, of readiness to migrate when nature bids us go, of fearlessness to change our position when facts assail us, that we can ever learn anything from the Bible or be taught anything by the discoveries of science.

It is my purpose in this chapter to show you how geology has changed our interpretation of the Bible, and how much grander the Book of Genesis is when read in the light of Geology.

This is one phase of the subject of evolution, because when Geology compelled the interpreters of the Bible to change its chronology it took out of the way a great obstacle to the harmonizing of the Scriptures with the doctrine of evolution, and also brought the doctrine of evolution within the range of christian scholarship.

The greatest three words in the Old Testament are the ones opening the Book of Genesis, “In the beginning.” Do you know how long that “beginning” was? Well, it may have been just long enough to bring the globe from a

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vaporous condition, as displayed by the nebular hypothesis, to the condition it was in, when God, or the Creator, or some hidden force, or some centering power, call it what you will, came directly upon the scene and reduced it to order and harmony, and sent it on its mission of a million or more years, to fit and prepare it for the populations that teem on it today.

You are asked *first*, to consider what Geology teaches as to the age of the earth; *second*, to analyze the teachings of the Bible, and *third* to try to bring them together, and draw our inferences.

It is not the purpose of these writings to formulate a system of geology, but to dig out such general facts as are universally considered to be settled. In these pages we do not propose to give a complete system of geology, or to go back to the earliest formations, but to outline what may be called a modern system, of later ages, and when we speak of ages, we refer to cycles of thousands of years, and of an inconceivable antiquity.

It will help our purpose to mention the four grand periods of the growth and development of the earth,—(1) The Eozoic. This word means the dawn of life, and is used to classify

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the earliest conditions. (2) The Palaeozoic, which means very ancient, and is used to cover a period, where organic life was very old, but more elevated than in the Eozoic. (3) The Mesozoic, which is synonymous with the word secondary, and covers what may be called the mediaeval. (4) Cenozoic, which means recent or modern and covers the latest period. If my reader is ever asked to commit to memory the different classifications, and the names of the fossils of palaeontology, he will find it no easy task and will be up against a very hard proposition.

We have the Cambrian, Lower Silurian, Upper Silurian, Devonian, Carboniferous, Permian, Triassic, Oolitic, Cretaceous, Eocene, Miocene, Pliocene, and Alluvial. All we can hope to do in a few pages is to record the conclusions of geology and palaeontology.

The processes by which these conclusions are reached would require volumes of patient and toilsome investigation. Hugh Miller, and Hitchcock, and Dicks are the leaders of a vast army, who have spent their lives in these studies, and whose investigations have become the basis of the marvelous knowledge open to all scholars in this age.

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*First*, The period before any life at all appeared on the globe was immensely and inconceivably long. Life can be traced to the upper part of the Cambrian period. Below this horizon, there are at least 30,000 feet of stratified rocks, which no doubt required vast cycles of time for their formation. And then when you go back of the formation of rocks, to the time when the earth was cooling from an incandescent state, and remember that this process of cooling was inconceivably slow, we have a few more ages, which the best writers on the subject, claim extended over a longer period, than was required for the formation of the fossiliferous era.

If in addition to this we admit the nebular hypothesis, the time needed for the change from a gaseous to a liquid state, and from a liquid to a solid state, and to cool it sufficiently to allow water to rest upon it, and soil to form on it, why even far back before the dawn of life, this globe must have been hundreds of thousands years old, and not to be too modest even millions of years.

*Second*, The age of this earth since the appearance of life has been long beyond the reach of our wildest imagination. There must have

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been time enough to allow water and wind to wash sufficient substance off the rocks to make a strata of more than ten miles in thickness. Hundreds of changes took place each one of which would take an hundred life-times like ours to effect. There must have been time enough to permit the growth and decay of minute animals and plants sufficient to constitute, by their remains, entire mountains. Enough time was required to cut out rocks by water of which our Niagara river is a small example. We can form an idea how slow those formations were, in the making, by observing how slow such changes are made in our day.

It is said that the Lakes of Scotland do not shoal or press on the land, at the rate of more than six inches a century.

These few facts are sufficient to sustain the proposition that this world wasn't made in six days of twenty-four hours each. The period of this earth's formation is simply beyond all conception of finite minds. Such little persons like myself and my readers, who live only sixty years or so, can not think of cycles of time, like those which cover the early geological epochs.

If now the Bible says, and means to say, that this was all done in a week, or six days, then we

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must conclude that a stupendous miracle has been wrought. But does the Bible teach any such doctrine? Let us consider its statements a moment. The Bible says the earth and world were created 4004 years before Christ. Moses, who is the reputed author of the pentateuch, or first five books of the Bible, was born in the year 1531 before Christ. The world was therefore 2473 years old when Moses attempted to describe how it was made, and the time in the making.

These figures are in accord with scriptural chronology. From the days of Moses to our day is only about 900 years longer than from the creation to the birth of Moses. Or in other words Moses lived as far from the scriptural date of the creation, as we do from 600 years before Christ. The authentic history and chronology of Greece begins with the Olympiads about the year 776 Before Christ.

The history of the Roman empire began with the battle of Actium in the year 31 B. C. Go back 600 years before Christ and we find that Assyria was but a babe, and the cities of Babylon and Nineveh were just beginning to become famous. Moses was obliged to go back farther for material to write his history, than



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we would be obliged, if we undertook to write the history of ancient Greece. Now consider that the world was destroyed by a flood in the meantime, and only a few without baggage had been saved in an ark. Consider that the art of printing was unknown, and that a written language was simply a system of hieroglyphics, and we can see the magnitude of the work Moses had to accomplish if he gave actual facts of the creation, even though they had been carefully preserved by tradition.

It would be much easier for a modern writer to write the history of ancient Greece, because between now and 600 years before Christ there intervenes the age of books and literature. He would have documents to found his history on, but Moses had nothing but tradition, and that very obscure.

Now it is easy to say that God inspired Moses with these facts and knowledge. It is an easy way out of the difficulties, to make it all one stupendous miracle. But I am not seeking for miracles in these pages. I am trying to throw light on a dark problem. I do not believe God worked miracles as easily and freely as children toss their playthings about. I believe we honor God more by thinking He works in harmony

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with His laws, than haphazardly. The world is full of miraculous things. We ourselves are miracles. We are stretching inspiration too far, when we claim that God waited 2473 years, before he let the world know how the world was made.

I am opposed to crying "miracle" every time we meet a difficulty. I am confident there are fewer miracles in the Bible than theologians would have us think. Some theologians of this and a past age are like children, who, whenever they meet any obstacle to their childish plans, call on Papa and Mama, to help them. Men appeal to God when a little ingenuity and effort on their part, might extricate them. If we look at the condition of society when Moses wrote, it is very easy to understand the Book of Genesis.

The age of Moses is what is known as the pictorial age. It was the day of hieroglyphics. Their very language was a system of expressing thought by a series of pictures or object lessons. Abstract reasoning was unknown at that time. Philosophical statements would have been as absurd as to teach our children in Greek how to dress dolls. The life of the ancient Jews was a spiritual allegory. Their history is one con-

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tinued symbolism. When an ancient Jew wished to speak of God, he would say, see that pillar of fire and see that cloud. The entire system of Jewish life and thought was permeated by pantheism. A rod in Aaron's hand was God. Water flowing from a rock was God. The burning bush was Jehovah. Stars were made to stand for God. Now do you suppose when Moses started to write the history of creation he would adopt the philosophical or scientific method, and state cold angular facts like a lawyer, when the people he wrote for had always been accustomed to read pictures and symbols?

Would he not be likely to adopt the methods of his own times? Now then read the book of Genesis from the standpoint of that age. Read it as an attempt to hold up before the common mind the symbolism of creation. Read it as a series of pictures, which deeply impressed his mind and appealed to his imagination. Read it as a moving panorama of what touched the Jewish imagination and the effusions of a poetical nature. Read it as the enthusiastic production of one who tried to make an impression on his age, and in all these respects, it will not be hard to understand. It becomes like a

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meadow in spring time, all covered with strange, bright and beautiful flowers, and the longer we linger over it, the more enraptured we will be with its glories. The word day in the Book of Genesis becomes a symbol of time, and instead of thinking of twenty-four hours, we think of a period, as long as necessary to allow for the growth and change, that have been pronounced.

The account of the creation of woman by taking a rib from man becomes easy to understand, when we recall that Moses is not stating a fact, but a symbol of a truth. Moses tells that on the sixth day God made man, and made them male and female, so that woman was made at the same time he made man. The rib story is simply introduced to show the relative position of man and woman.

It is a picture of the truth, which had to wait several thousand years before it could be adopted, even from the days of Moses down to this twentieth century, and teaches that woman was not taken from man's head to be his superior, or from his feet to be his inferior, but from his side to be his co-equal and co-partner in the journey of life.

Now if you interpret Genesis literally, and consider that Moses is writing facts of nature

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and science, the entire book is an absurdity. Whether you eliminate God or enthrone God, with the Garden of Eden before your mind, and Jehovah walking in the garden and talking to Adam and Eve, and the conversation of the serpent, it is contrary to common sense, outrages all pure and consistent reason, and gravitates to a most absurd mythology. But if you adopt the views given on these pages, that it is a series of pictures, and a symbolical representation of creation, it becomes a most reasonable and beautiful account of the genesis of life on this globe. It affords time enough for a Majestic Jehovah to do a most majestic work, and becomes the sublimest poem of all time, and if poets are born, not made, then may we consider Moses received a touch of fire from the altar of the Eternal.

With these conceptions before us, let us place Genesis and Geology side by side, and find the points where they harmonize and the points where they differ. This comparison will make the Book of Genesis one of the most remarkable productions ever written. The igneous fluidity of the globe is one of the best established conclusions of geology; but the Bible says nothing about it. Geology proves that there were many

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more groups of birds and animals in the various epochs, than are mentioned in the Bible; but it may be that Moses mentions only one of each class. This is not a very serious difference. The Bible says the atmosphere was created on the second day, and that the sun, moon, and stars were made on the fourth day; no evidence can be adduced from geology that this is true. But apart from these differences, there is a most remarkable parallelism between geology and Genesis. Each of them shows that at an early day, the continents must have been beneath the water, and had been lifted out of it. Birds and animals are introduced on the fifth day, which corresponds with the oolitic period of geology, when birds and reptiles appeared in vast numbers. Land reptiles and mammals and quadrupeds appear on the sixth day, which correspond in geology with the tertiary period, when the rocks prove that such creatures were fully developed. In both geology and the Bible man appears last, which is indeed a most remarkable coincidence, and affords food for much reflection. But there are some other points of harmony which I wish to bring out more definitely.



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(1) Neither geology nor the Bible fixes the time of creation. In both the time is alike indefinite. No matter how old geology makes the world, it is not older than the "beginning" of Scripture.

(2) Both geology and the Bible fix the time when man appeared. The Bible says he was the last of the animals made; and geology finds no trace of man till the alluvium epoch, the most recent of the formations.

(3) They both represent instrumentalities as being used. The Bible says, the earth was commanded to bring forth trees and plants, each after its kind; geology proves that long periods elapsed, and peculiar formations existed, to produce certain species and classes.

(4) They both agree in representing the work of creation as progressive. If we read Moses symbolically, there are long periods sufficient for the growth and development of all that is indicated in geology.

(5) They both agree in representing the earth as revolving on its axis. On the very first day, there was a morning and an evening; so that the earth must have been revolving. Geology proves that the earth is flattened at the poles;

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which could have been caused only by its revolution.

(6) They both agree in teaching that suffering and death were in the world from the very beginning, and long before men appeared. The study of the fossils in the different formations, show that animals were liable to accident as now, and that death prevailed universally. The plants all produced seeds, and animals were created male and female, in order to reproduce themselves. This system of reproduction implies a system of death. These facts are so clearly stated in the Bible that it is unnecessary to refer to them. The human race has always been a sinning, dying race.

But (7) and last, they agree as to the end of the world, of the possibility and probability that the earth will be destroyed by fire. The Bible is very clear on this point, it says this globe shall melt with fervent heat. Geology proves that such may be the case. If you take a trip towards the center of the earth, and figure on the rate at which heat increases as you go down, it will be found, that in less than one hundred miles, you will come to molten matter. Now if the crust of the earth should cave in, by reason of being struck by a comet, it is easy to see, that

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a very few seconds might be required to make a very big fire. These are most remarkable coincidences. I have given you only a few of the facts in this chapter, but the more we go into the subject, the more fascinating it becomes. It is difficult to understand how Moses could have come so close to the conclusions of geology, which has only of late years, advanced to the dignity of a science.

I have no apology to offer for Genesis. I need not defend Moses. But the close of this chapter brings me to my knees, in adoration of that Power, or Life, or Light, call it by any name you will, who seems to be back of all these wondrous works, whether on the rocks, or skies, or in the lovely symbolism of Moses, and in the darkness of my intellectual incapacity, I can only cry out for more light, and for the splendid result that the laws of this almighty Force, might be written on my heart, as they have been written on the natural universe.

I can close by repeating and inscribing the words of the immortal laureate of England, in his sublime "In Memoriam."

"So careful of the type? but no,  
From scarp'd cliff and quarried stone

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She cries, A thousand types are gone,  
I care for nothing, all shall go.

Thou makest thine appeal to me;  
I bring to life, I bring to death:  
The spirit does but mean thy breath:  
I know no more. And he, shall he

Man, her last work, who seemst so fair,  
Such splendid purpose in his eyes,  
Who rolled the psalm to wintry skies,  
Who built him fanes of fruitless prayers,

Who trusted God was love indeed,  
And love creation's final law—  
Though nature red in tooth and claw  
With raving shrieked against his creed,

Who loved, who suffered countless ills,  
Who battled for the true, the just,  
Be blown about the desert dust  
Or sealed within the iron hills?"

## CHAPTER III

### Correlation of the Laws of Growth

THE task set before us in this chapter is to correlate the laws of growth and development. Thus far in our investigations, we have fairly gained two positions, (1) that life can come only from antecedent life; and (2) that the presumption of all the evidence is, that this earth was not made in a few hours' time by the Almighty. In fact we haven't settled by whom it was made, but that it took immeasurable ages to develop it. It seems to me perfectly safe for us, as christians or scientists to occupy and hold these positions.

Neither of these positions affects our confidence in the dicta of science, or eliminates a Creator from the universe, or destroys the authenticity of the Bible. We have not been untrue to the discoveries of late years, and though we have not found who started the universe, we have decided that it must have been started by one who had the sources of life under his control, for life can come only from life; neither

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have we wiped out the Bible, but even given new meaning to it, by our arguments on its evident symbolism.

These positions must be kept ever before our minds, life from life and sufficient time to elapse to accomplish the earth's growth and development. In our further studies we will try to find some one on the throne of life, and we insist only that you read the Bible with common sense and judge it from the standpoint of the age in which it was written.

It will be a pleasure to have my readers, not only remember these positions, but also the processes of reasoning and illustration by which we gained them. We tore things to pieces pretty generally in the last chapter, not because we loved to riot amidst sacred treasures but because it is necessary oftentimes to pull stumps and pulverize the soil previous to sowing a crop of truth. Our next object to work towards, is to ascertain how the world came to be what it is. We are prepared now to advance to some other positions; wherefore I have taken for my subject in this chapter that most fascinating question of growth, increase, development.

Our motto in these writings is:—"Destroy not for the sake of destruction, but destroy only



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to build better.” I have fallen upon a biblical statement of the New Testament, which most wonderfully concentrates our minds on this subject:—“For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.”

These words constitute one of the strange utterances of Christ, which combine an entire system of natural science with a most admirable synthesis of religion. If I should say that God has nothing to do with our harvests; that they all depend on sunshine, rain and human muscle, some of my readers would scorn me as an atheist; but this is just what the Bible says in this text of the careful writer St. Mark. “The earth bringeth forth fruit of *itself*.” That is to say, whatever the Creator had to do with it in the beginning, in arranging the system and planting the seeds, out of which it all sprang, at the present time, it is self-propagative, and reproduces itself without the interference of any intellectual or spiritual power. Poetically it is a most beautiful thought, that every seed that sprouts has been touched by the finger of God, but scientifically considered and even in the light of the Scriptures, it is an absurdity. If we may compare this earth with a machine,

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it is a machine that runs itself. We are now alluding to the world of nature and matter. The poetry of special providences is the outgrowth of certain necessities of our minds and souls, a sort of trusting to some one above us, or like the farmer, trusting to the sprouting of his seeds and a plentiful harvest, but the discussion of faith and hope is entirely outside the province of our present investigations.

All those passages in the Bible which teach that the very hairs of our head are numbered, and that a sparrow falls not to the ground without the thought of God, are true when we interpret them to mean that God cares for us and loves and watches over us, as a hen watches over its chickens, or a father over his child, but when you literalize them, and consider that God has a curious kind of arithmetic by which every morning He counts your hairs, and can tell in figures how many you have lost, you destroy the meaning of the Bible, and make the brooding providence of God a most wonderful scheme of divine mathematics.

One of the sublimest characteristics of God is that he obeys the laws of His own government. He has such confidence in the germs and seeds He has produced, if it may be determined that

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He is on the throne of life, that He never worries about results. He permits the earth to bring forth fruit by herself, and as Christ teaches in the words of Mark, it will always be produced according to certain, fixed laws:—“first the blade, then the ear, after that the full corn in the ear.”

Even in the remotest sense to change that method of operation would be equivalent to changing the entire universe. It has been well said by a shrewd observer:—“That to heave a pebble on the seashore one yard higher up, would change all antecedents from the creation, and all consequences to the end of time. For it would have required greater force in the wave that threw it there, and that would have required a different degree of strength in the storm, and that again a change of temperature all over the globe, and that again a corresponding difference in the temperaments and characters of the men inhabiting the different countries.”

This doesn't weaken our faith in prayer, if we consider prayer the longings of the heart, but it places under all our prayers, that sublime principle of Christ, “Not my will”—we are too little—we are too confined and limited, but

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“Thy will be done.” It allows us to keep all we ever had on this subject of prayer, but it destroys that vanity and egotism, which lead many people to think that they can get an entire new universe from God every time they wish it.

With these few doors thrown wide open, we are prepared to correlate the laws of growth. Let it be remembered that a law is the method of the operation of force. The origin of force and the origin of the species will be discussed in other chapters.

Our definite aim in this chapter is to hold up the various laws which we have observed to control all growth, increase and development. At this point it will be necessary to divide our subject into two parts,—(1) The increase of the material world and (2) the growth of the living world.

These two kingdoms have always been separate and distinct. The word growth implies life, either in the animal or vegetable kingdoms. It means developing from within outwards. The only word in our language that may be used to express the changes, by which matter is increased is the word “accretion.” This word means that which is added from the outside. Plants and animals increase in size by growth;

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rocks and soil by accretion. The first phase of my subject in this chapter will therefore be, the laws of material accretion, the various methods by which the universe of matter came to be what it is. To correlate all these laws and analyze them from the basis of cause and effect would require a dozen lectures, on heat, light, and electricity, every one of which bears on this subject of evolution, but such work would be too heavy, and require too many experiments, to be given in a book like this, which is intended to be a very simple statement of an interesting and timely proposition.

It is necessary again to ask the indulgence of my readers, and trust that you have some intelligence on these questions, or at least will acquire some, on which together we may build our investigations.

There are two simple qualities of matter, which must be borne in mind constantly in scientific studies (1) that matter is strictly imperishable and indestructible. It may be changed from condition to condition a thousand times without the minutest loss. When you burn coal, evaporate water, or when your bodies dissolve into dust, and air, it is simply the migration of matter into other spheres and strange trans-

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formations. It is a settled axiom of science, that forms alone are destroyed, matter itself is imperishable. (2) Another quality of matter is that it is always in motion. Nothing around us or within us is absolutely at rest. Take a bar of steel, it would seem when thrown upon the ground that it was in a state of rest; but science has shown that every atom of that steel is composed of an infinity of whirling parts. It has been shown that these atoms rotate on their axes, oscillate, revolve through an orbit, or like a planet may execute several of these motions at once.

It may be proper also at this point, to make a distinction between force and matter. If a law is the method of the operation of a force it is well to know just exactly what a force is. That which moves matter and produces a change is known as a force. Take a bar of steel for example; the force of gravity draws it to the earth; cohesive force holds together the particles of matter; mechanical force gives it form; heat force melts it; chemical force rusts and dissolves it. Matter and force can not be separated. We know nothing of force except through matter, and nothing of matter except through its forces. All the changes in the king-



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dom of matter are produced by one or more of the following forces, gravity, cohesion, light, heat, electricity, and magnetism.

The first law that attracts our attention is that by which heat operates. Heat expands; cold contracts. Contraction produces heat; expansion produces cold. You can drive the particles of a piece of iron so close together that it will become red hot. It is also a well established fact that heat produces motion, and motion produces heat. Unscientific people have a very erroneous conception as to how heat is produced by a stove. They think the heat is in the coal. But not so; the fire liberates the carbon of the coal, with which oxygen has a natural affinity. Just as soon as the carbon is let loose, the oxygen of the air rushes with such rapidity towards it, that its motion through the air makes the heat. It is proper to say there is a certain amount of heat in a piece of coal, but it becomes actual heat by the affinity of oxygen and carbon.

Now then you can take an atom of matter, and since it is always in motion, it will produce heat, and one degree of heat will effect wonders on all sides. Here then we have a law that will account for a great many of the changes of

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matter. I do not wish to be understood that we can explain the origin of matter on any such theory as this. The most sublimely established fact of the conservation of the forces of nature fully contradicts any such hypothesis.

It is a thoroughly settled principle that there is the same amount of force in the universe as ever. It may change its relations and conditions, but it may be found somewhere. The weakest point in the materialistic philosophy is right here in this conservation of natural forces. You can atomize matter; you can germize life, but the forces that exist now in matter and developed life were existent always. The present equilibrium of the universe is the same as always. Hence if you were able to trace matter to atoms in motion, and life to germs and protoplasm, you can not explain whence come the conservation and equilibrium of force. When we try to account for any of the changes of matter by this law of heat force, the operation of the law becomes all various and oftentimes most complicated. Mechanical laws no doubt gave the present shape to the earth, but heat has had much to do with the different formations and strata. The cooling process no doubt caused much of the increase

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by way of accretion. The bursting forth of molten matter from the seething cauldron of the interior of the earth, produced many of the curious lava deposits found in every epoch, and which haven't ceased even in our day. But secondly let me mention the law of polarization, or the principle polarity. If this were a lecture room, I would like to show you some beautiful experiments, in the operation of this law. Newton drew the attention of the world by his celebrated discovery of gravitation, to the play of central attractions throughout the universe.

This idea so completely absorbed the thought of the last century that men fancied the entire mechanism of nature was moved by central attractions. But not long after Newton's great discovery, it was perceived that another method of force accomplished an important work in running the world and changing matter. This is known as the principle of polarity. The characteristic of polarity is simply this, that opposite powers or properties move in opposite directions. In a magnet for example, or a bar of steel that has been magnetized, the particles of steel will arrange themselves according to this law of polarity, that is, each particle will

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operate opposite to the other, each will assume a south or north position.

Break the bar in an hundred pieces, and each piece will exhibit the same phenomena. This no doubt springs from the fact that the earth is a vast magnet, and that the electric current is universally diffused. In the latest geological researches, this principle has been frequently verified. It has doubtless much to do with many of the curious formations and changes of the earth on which we live. When we trace the principle in chemistry, and heat and light, and magnetism, it is one of the most marvelous laws of nature, and without question future revelations will widen the field of its operation immensely. Even Einstein with his curvatures of light rays, may bring into our purview many wonderful facts and basilar principles, which will revolutionize our conceptions on astronomy and the mysteries of illimitable space. These two laws, the law of contraction and expansion, and the law of polarity comprize all the other laws that might be mentioned. The laws of gravitation, cohesion, light, and electricity are more or less implied in heat and polarity.

Thus far in the material realm we have found

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laws, principles and methods by which the earth might have become just what it is.

As far as we have gone in this chapter, it seems certain that we can occupy the position, that matter is under the control of certain and fixed laws, and that the forces under the government of these laws acting and counteracting, are sufficient to originate the earth as we find it today. We have not been able to ascertain what is back of these forces, but we are justified in reaching the conclusion that this earth was not created in a week or six days.

We have no ground to stand on in defense of the eternal fiat theory of creation. Whoever started this enterprise of creation, it is evident that he understood how to handle matter and force.

He had complete control of his marvelous workshop. But greater wonders will appear when we correlate the laws of growth. The *first* law of growth we mention is, that the principle of life is dependent on the principle of matter. Wherever we find life in the universe, we find it connected with matter, so closely involved that to separate life from matter is to destroy it, so far as we can determine.

Growth may therefore be defined as the effect

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of some life force operative on matter. Matter assumes curious and beautiful changes by the action of some hidden force, inseparable from it, that has affected it, and we call these changes growth. In a human being for example, some say life is in the blood; others that the heart is the seat of life; and others still that the brain is the center of life; and others make life to reside in certain mystic currents of electricity.

But, the truth is, the heart, the brain, and the blood are all of them multiplex matter; growth has been effected simply by the force of life coming in contact with matter, and using matter along certain lines.

We can go back, according to the teachings of evolution, from the highest man to the lowest, that has lived in the remote ages; from the lowest man to what have been called anthropoid apes; from anthropoid apes to the ascidian; from the ascidian to the protogenes; from protogenes to protoplasms, and in every case, we find this law, that life hangs for support on matter, and growth is simply the effects produced on matter by the life force. This is true in trees and plants as well as in animals. A structural germ is simply a curious involvement of life and matter.



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*Second.* The second law of growth we mention is, that there must be harmony between the plant and animal and its environment. By environment we mean, the external condition of things, and the general surroundings of the individual. For example a fish can live and flourish in water; taken out of water it dies. Birds are so organized that they require air for the successful use of their organs of locomotion.

We have carnivorous animals, whose stomachs are so constituted that they require flesh to sustain life. The gizzard of the turkey indicates that he requires grain to sustain life. This law of adaptability to exterior circumstances, which we have called harmony with environment, is one of the basilar principles of all growth in either the animal or vegetable worlds. A change of environment will produce a change in the animal. Science announces the fact, as being beyond all dispute that a change in the surroundings of an animal will produce a change in the animal itself. Dr. Hunter captured a sea gull, and held it in captivity a long time. The stomach of the bird, which was normally adapted to a fish diet, came to resemble a gizzard of a pigeon. Another philos-

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opher fed for a long time some pigeons on a meat diet, with the result of transforming the gizzard into the stomach of a carnivorous animal. But not only changes in diet, but also in climate, in temperature and associations, will produce remarkable variations. The Bengal Tiger living among the reeds of his native swamps, has become striped because of this law, and the polar bear is white, because of its environment amidst the snows and ice of its far northern home.

But we need not illustrate further. It is evident that this law will account for many of the changes we behold in the world of nature. It affords a basis on which to account for the various transformations we discern in the history of life on this globe.

*Third.* A third law we mention, is, what is known as the survival of the fittest. It is the same principle enunciated by Christ, when he said, if a man didn't use the talent given to him, it would be taken away from him. Ninety per cent of the blossoms on a peach tree fall off. Only those qualified to produce fruit come to maturity. The fittest only survive. This law is of such universal adaptability that it is only necessary to mention it. Suffice it to say here,

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that when a species has become extinct, it was because it could no longer pursue its specific mission, and hence it died, to make way for others who could appropriate its remains, in the propagation of a higher species.

*Fourth.* A fourth law we need simply mention is that of selection, which is a companion law with the foregoing, that of the survival of the fittest.

The instinct of an animal enables it to avoid that which will destroy its life, and to choose that environment and that diet, which will enlarge its sphere, and add to its powers.

*Fifth.* It is therefore easy to see that a fifth law of growth is a consequent of these four, viz, that of improvement. It is not very difficult for the merest tyro to comprehend, that animal and vegetable life, might have under all these laws, been developed from lower forms and even from infinitesimal germs. But we promised to leave our conclusions to future chapters in this work. So far we have given some principles by which changes might have been produced sufficient to account for the world as we find it today. So far we are anchored to the evolutionary proposition, that we can not

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account for this world on any other theory than that of growth and development.

The sublime law of progress is written everywhere. Everything is in motion, from the sweeping planets to the teeming atoms; and from the highest spiritual life to the minutest germs, invisible by the most powerful microscope. One age dies to bring forth another. One class of being sacrifices itself at the altar of another's progress. The coal we burn in our stoves is the carbonized vegetation of a remote period, and at one time, it was waving forests of green, through whose darksome bowers danced the sunlight. Progress is stamped everywhere. We are today standing at the acme of civilization; the flood tides of life are washing this twentieth century, but this age will have to die to give birth to a still grander one, and the circle of life is widening, and the stream of life is bearing us on. We are but one thread of the pattern being woven. The earth is but a minute spark amidst the blaze of worlds. This age is but one stroke of the hammer falling on the forge of human destiny. Let us fall in with the currents that press onwards. Let us not obstruct the channel. We are the life seeds of future worlds, and the seed is the unit of crea-

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tion. Whether we will find a supreme Power on the throne of life, remains to be seen, but whether or no, we may now rest assured that progress is the first and last law of nature and that all the universes, including the one on which we live, and those to which we may pass, are the result of growth and development, and represent a higher intelligence than we can conceive of.

A few more rising and setting suns ;  
A few more nights of doubt ;  
A few more burdens bravely borne  
And then the realms of light.

Every star that reigns in space,  
Every thought that strikes the mind  
Are prophets of the future  
And harbingers of light.

## CHAPTER IV

### The Points of the Question Science Has Not Touched

**I**N the way of an introduction to this chapter, I wish to quote a few strange words from the old Bible. It goes without the saying that the Apostle Paul was a philosophical reasoner, and his conclusions were always founded on solid premises. Nearly every question of life had been presented to him and he always had a ready answer. Whether he ever entered what is known in this age as a barber shop, we do not know, but evidently the question of hair-cutting had been presented to him, and there had been some argument among the faithful on that subject. One party held that the hair should be allowed to grow and fall down over the shoulders; another held that it should be stately trimmed, and when presented to Paul, he disposed of it very abruptly. He said to them, what does nature teach you on this question? He sustained the proposition that finger nails, toe nails and the hair should be cut



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at certain times by referring to nature, which was always an open book to him, and put the question straight before them:—"Does not even nature itself teach you?" He refers them to nature, interpretable by sense-perception, which he held was a reliable guide even in the trifling arrangement of their hair. I do not wish to hold the picture of a barber shop before your eyes, in opening this chapter but to show that the Apostle, whose words constitute the creeds of the christian church, was not averse to the teachings and influences of nature, and that he was a most apt and ardent disciple of the outer world, as throwing light on the inner.

These words are a silent reproof, coming from one who stood at the forefront of New Testament Christianity, as able and devout a man as ever raised his voice in defense of the rejected Nazarene, to all those, who in this age of enlightenment esteem it derogatory to Jesus Christ, to go to the volume of nature to get help in solving the problems of the spiritual life.

If more nature, and more science, and Paul's kind of materialism which is translucent of a higher life for the world, were taken into the modern pulpit, and the light of a sanctified

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common-sense thrown on them, the muster-roll of disciples would have many more additions.

“Doth not even nature teach you?” The old adage of “looking through nature up to nature’s God,” emphasizes the fact that we may penetrate the surrounding veil of matter, and behold some of the glories of the realm that is above nature. Every new discovery of science must therefore be a door that opens out into the kingdom of God. Every demonstrated theory of matter and the forces that move matter, become therefore a great blazing light to illumine the higher conditions of the world, call them by whatever name you will, intellectual, moral, or spiritual.

The theological dogma of the inspiration of the Bible, it seems to me, should occupy a secondary place, to the inspiration of nature, because the facts of nature are more easy to be discerned than the facts of spirit. How few of us have ever reached the ecstatic condition of spiritual development, when we can afford to despise nature! We live in matter. We eat matter. We breathe matter. Our material thralldom, the clanking of whose chains we hear every moment, insists on our doing a thousand unrefined habitual actions, which can not be laid

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aside as long as we live, and inside of our bodies, is the very essence of concentrated corruption. It is proposed therefore in this chapter to learn a few lessons from nature and matter. We can not avoid having a great regard for matter, and our regard will increase as we study it, and will continue until we bid farewell to this matter-of-fact world, and launch out on the wider sea of spiritual existence.

The subject I wish to open to you may be comprized in these words; *points of the question of evolution, which science has not changed.* We would like to ascertain, if possible, what ground the fundamentalist has to stand out. The question we are asking, is, has the doctrine of evolution destroyed the christian faith? Collating all the statements of savants and scholars of this and past ages, has the lover of the Bible and the adherent of Christ any ground on which to place the sole of his foot?

I wish to hold up before you certain great facts and truths, which remain the same as ever, and which stand out boldly on the field of our investigations. It has been explained in former chapters, how this world came to be just as it is, and there were given the scientific methods

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of accounting for the universe of matter, and the development of life on this globe.

I am frank to say, I am ready to take my position on these well-grounded theories, and I am confident we can not be driven from them. I am willing to admit, as explained to my readers in the last chapter, that the laws of growth, which we correlated, are sufficient to account for all the strange forms of animal and vegetable life we find on the earth. But there are certain stupendous facts which science and the evolutionist have not changed, certain positive truths which every experiment and every analysis have not been able to prove false.

It is proposed to consider these in this chapter. It will strengthen our foundations, and make our final conclusions more intelligible and convincing. Even at the expense of some repetition it is necessary to fix our attention on these unchangeable and unquestionable facts.

(1) The origin of life. We may be able to trace life back to germs, but science can not explain whence come those germs.

The doctrine of biogenesis, or *omne vivum ex vivo*, all life can come only from life, has become the accepted teaching of advanced science to-day.

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These few chapters have revealed to us something of the power of man. We have seen him penetrate the earth, and write the history of remote ages. We have traced some of the mighty revolutions in the realms of thought and progress. In all of these man stood on the scene, as a center of most marvelous power, and with a dignity like that of the gods. Why, man can take a bone, and by means of comparative physiology, and the use of chemical agents, can make even a man, the exact image of himself. He can even galvanize an imitation of life into it, but it will be only an imitation. His Promethean ambition must stop there; he can not make life. Disease may be cured; new muscles may be planted and grown on the old bones and tissues. The surgeon may make a whole man out of what seems to be many pieces, when only a spark of vitality throbs in the heart, but when once that spark has fled, he is powerless.

He must stop right there and acknowledge that there is a limit to all human ambition and power. There is a distinction to be made between the inorganic and the organic kingdoms. There is a vast difference between a crystal and a plant. They possess many qualities alike. Their constituent elements may be the same.

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But they differ at this point, the plant lives and the crystal is lifeless. It is possible to go into a sand hill and find nearly all the ingredients that go to make a man. Any first class chemist, who is proficient in laboratory practise, can make a man and place him in a gallon jug. When you get a man down to first principles, he doesn't amount to much. But we must recognize a vast difference between the contents of that gallon jug and any one of my readers. The marked difference is in that element of life. Only life, or the power back of life, or the maker of life, if such may be found, can take the constituent elements and out of them make a man.

We have shown that evolution may gather the constituent elements, but we have not yet ascertained where the life comes from, out of which to make the man. It must therefore be distinctly recognized in our investigations, so far, that life has not been accounted for, and hence any reasonable theory, that we may advance for its origin, should be accepted by us, if we can find no cause why it should be rejected.

If you are lost in a blinding snow storm, and for hours have searched for the hidden road



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back home, and at last have given up in despair of finding it, should you in your emergency discern a faint light glimmer through the storm, would it not be your duty to go towards it, even though you were certain it appeared in the wrong direction, according to your blinded and limited information?

And so on this subject of the origin of life, science is lost in the storm of doubt and the darkness of limited powers. It has not been able to solve it. It pauses right there and is silent. Now should a faint light fall on our pathway, showing us a way out, indicating the correct road to follow, even though we can not altogether grasp it, and our mind may be most hazy, would it not be our duty to follow that light and walk in that pathway, as the only solution of a very dark problem?

(2) The absence of the missing link. The animal and the human race each possesses peculiarities, which show that they are separate and distinct, and the one never passes into the other. This brings us face to face to the Darwinian theory and introduces us to the strategic point of the battle. Science has made some wonderful revelations at this point, but there are a number of facts she has not touched, and

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which it will be our pleasure to illustrate in this chapter. I have no desire to consider the anatomical and physiological phase of the problem. No one any more disputes the statement that man is an animal physically.

As to number of bones and arrangement of muscles and nerves, and the circulation of the blood, the similarity between the anthropoid ape and man has been demonstrated. But similarities cut no figure in the settlement of the question. It is where they differ that the distinctness of the species is demonstrated. The trouble with the evolutionist is, he has always tried to ascertain why a man was like a monkey. The constituent elements of man's physical system are almost identical with those of the monkey. No one questions this. His skull may vary from that of a man, and his feet may not be the same, but changes of climate and environment may bring him closer every day. Suppose you place a monkey, who has developed to become absolutely the same as a man, along side of a man, who is as near like a monkey as it is possible for a man to be, even so close together in every force of nature, that distinctions can not be made as to appearance and it might be said that the monkey species might easily pass

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into that of a man, there will be discerned certain differences that will change our conclusions immediately. It is these differences that the entire question of the missing link rotates on.

When these differences are obliterated by science, we will be ready to fall in with Darwin's idea, and become an enthusiastic evolutionist, but as long as they remain, we must seek some other solution.

But up to the present time, science has not touched these facts, and hence it is claimed, intelligent inquirers will recognize them as standing out distinctly by themselves in the field of investigation.

These facts are three and may be classified as follows:—First, Language; second, Morality; third, Religion.

Let us illustrate them separately. First, Language. The proposition I wish to demonstrate is twofold, (1) that there has never been discovered an animal, monkey, or chimpanzee or any other, that made use of language and had the power of speech. (2) That no race of human beings has ever been found that didn't have the power of speech, or some form of language with which to express ideas. Taking therefore the highest class of the animal creation and the

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lowest class of the human creation, we can not possibly bring them together on this question of language and speech. You can't even bring them to a point where the one might pass into the other.

Speech is composed of two elements, an idea to be expressed, and a word, sound or gesture by which to express it. We have first, sounds which are neither rational nor articulate, such as are made by nearly all animals. We have second, sounds which are articulate, but not rational, such as are made by parrots and jack-daws. We have third, sounds and gestures which are rational but not articulate, such as those made by deaf mutes. We have fourth, sounds which are both articulate and rational, such as those made by intelligent human beings. We have fifth, gestures which do answer to rational conceptions, such as indicate manifestation of feeling, suffering and situations of despair. Every animal has means of expressing its feelings. If it is injured, or if it is hungry, or if it is greatly delighted, it is enabled to utter sounds which indicate such sensations, but there is no uniformity about these expressions, and nothing in them similar to speech in human beings. We are not arguing the question as to

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whether animals have mind or not, or debating how much mind they may have, or whether instinct is a kind of mind; but the proposition we wish to prove is that animals have not the power of articulate speech, in the expression of definite ideas, judgments, and discriminations.

Science has not been able to produce such an animal, or even one that comes anywhere near it. These truths are so familiar to all of you, that we can pass at once to the second, viz, that there has never been found a race of human beings even among the very lowest, that did not possess in some form the power of speech, either by articulate sounds or gestures. The gist of the argument is this, that if such beings could be found, and the fact established, that they had not the power of speech it might be made to show that man was simply an improvement on the animal, and not a distinct and special creation or growth, and the evolutionist might hold that the one might pass into the other.

It might lead to the discovery of the missing link. But up to the present time such a race has not been found. Darwin in his marvelous trips in the Beagle, tried to locate them, but he never came near finding one. It must also be remembered in this discussion, that language is sus-

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ceptible of improvement, as well as all other methods and agencies of the world. The picture writing of the crudest races and most remote periods, indicate intellectual activity, as well as the sublimest sentences of English literature. It is universally admitted that man's method of expressing himself has improved with the advance of civilization. But that there ever was a time in the history of man, when he couldn't express himself in some manner, and when he didn't have distinct judgments, has not been demonstrated, and in the opinion of scholars, such a time and such a race will never be discovered.

One of the most ardent followers of Mr. Darwin has said that he found in the Veddah tribes of Ceylon, that their communications had little resemblance to distinct sounds or systematized language. But another of Mr. Darwin's friends, who investigated this statement says:—"I never knew one of them at a loss for words sufficiently intelligible, to convey his meaning, not to his fellows only, but to the Singhalese of the neighborhood, who are more or less acquainted with the Veddah patois." Two facts are to be emphasized in this connection, (1) that man is essentially what the derivation of the



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name means among our Aryan race, not the speaker, but one who thinks, one who means. And (2) that the more we study these lowest races, and the more means we have of understanding their thoughts, the more sense and reason do we find in them.

Mr. Darwin himself says:—"The Fuegians rank among the lowest barbarians: but I was continually struck with surprise how closely the three natives on board H. M. S. Beagle, who had lived some years in England, and could talk a little English resembled us in disposition, and in most of our mental qualities." In another place he says.—"The American aborigines, negroes and Europeans, differ as much from each other in mind as any three races that can be named: yet I was incessantly struck whilst living with the Fuegians on board the Beagle, with many little traits of character, showing how similar their minds were to ours; and so it was with a full-blooded negro, with whom I happened once to be intimate."

But it is unnecessary to add to these testimonies. These are ample to show not only that there are no men without the power of speech, but also that all available evidence, on the part of those who had access to the evi-

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dence, prove that in the essentials of language all existing races of men are mentally one. This being the case it necessarily follows, that we have no certain evidence of the origin of speech by process of evolution. It is therefore one fact that science has not touched, and if we are true seekers for a solution of this vexing problem, we must hold it up as a truth, beyond all question, standing out distinctly on the field of our investigations. Science can not explain the origin of human speech. But let us pass on to the other proposition, viz, that in the highest animal creation we can not find any evidence of morality, and that in the lowest human creation we can not find a race without some degree of morality.

It is possible to give you only in these pages the best and latest results of scientific research, and not the methods or processes by which they were reached. Every possible experiment has been made to ascertain whether any species of animals possessed such as might be likened to conscience in man, as a guide to their actions.

Horses and dogs have been trained to the very highest degree and it is true, they did seem to distinguish between right and wrong. In this training there developed an affectionate regard

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for the master, and dogs have been trained to carry relief to the wounded on battle fields, and in many instances, they saved human lives, in the snows of the mountains, but this was only seriatim action, and degrees of sentimentality, and it became indigenous for the same dog to steal from another dog. Animals may be taught tricks, which seem very much like the actions of human beings, and oftentimes seem to be smarter than some men, but in all this there is no evidence of conscience.

Many animals will destroy their own progeny. Chickens will depredate on a foreign garden, and they can not be taught to stay on their own bailiwick. But now let us see if we can find any human race without some forms of morality. Here we must take the evidence of others. Mr. Lecky says in his work on "Morals":—"It is not to be expected, it is not to be maintained, that men in all ages should have agreed about the application of their moral principles. All that is contended for is, that these principles are the same in fact; that, however these principles might be applied, still humanity was recognized as a virtue, and cruelty as a vice." A celebrated writer in the *Contemporary Review* says:—"Glancing down the moral scale

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amongst mankind at large, we find *no* tribe standing at or near zero. The asserted existence of savages so low as to have no moral standard is too groundless to be discussed. Every human tribe has its general views as to what conduct is right and what is wrong, and each generation hands the standard on to the next. Even in the details of those moral standards, wide as their differences are, there is a yet wider agreement throughout the human race. No known tribe however low and ferocious, has ever admitted, that men may kill one another indiscriminately. The Sioux Indians, among themselves, hold manslaughter, unless by way of blood revenge, to be a crime, and the Dayaks also punish murder."

Simply with these facts before us, without argument, it seems to me evident, that science can not produce a non-moral race, or a race without any standard of morality. I have read of a race in South Africa who believed that it was right to steal, but that was simply a perversion of the rights of property, which is not nearly so objectionable as the spirit of modern communism and anarchism, which considers it right to depredate on the property of the capitalist. Here then we have another fact which

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science has not touched. If the highest animal existence is devoid of morals, which is universally admitted, and beyond dispute, and if the lowest tribe of humanity has moral standards, even though in the crudest state, fully systematized and in operation, then must science show the connecting link between them; up to the present time she has not done so, and therefore we must conclude, that animals and men do not run into each other. Science can not account for conscience. Here evolution is silent. But glance at the third proposition, viz, that in the matter of religion, the highest animal existence does not indicate any belief in a supreme Being, or in any of the attributes of so-called religion, while the lowest tribes of men, show that they possess such attributes and have some development of the religious nature. We need produce no evidence as to animals; the proposition is universally admitted. No school of scientists has ever held, or attempted to hold, that animals ever pray, aspire, and worship.

In regard to men, it is now generally admitted, that no human being has ever been found entirely devoid of religious sentiments. In every case I have looked into, with the means at my disposal, I have found that there was

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some belief in a supreme being, and a future state. Sir John Lubbock and his co-laborers have asserted that the Hottentots are entirely destitute of religion, but later evidence has been adduced to show that even they believe that their dead fellows exist again in the form of ghosts. It has been said there was a race in Africa that didn't know anything about fire; and of another race that didn't have any music; but in each of these cases it has been demonstrated, that fire was in use on the same island, and that a rude kind of music had been produced, but was not interpretable by the whites.

The fact is that in the matter of religion, heathen tribes are not given to an exhibition of their theology, and are not as explosive as some of our modern sects. It is a question difficult to determine.

The preponderance of evidence seems to be that there is some kind of religious development among the lowest tribes that have been discovered and investigated.

Here is the way a missionary puts it in regard to the Australians at an early date:—"Whenever I have conversed with the aborigines, I have found them to have quite definite traditions concerning supernatural beings, whose

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voice they hear in the thunder, and who made all things." He says further:—"They also claim that Jupiter, whom they call 'foot of day,' was a chief among the old spirits, that ancient race, who were translated to heaven before man came to earth." He also gives a prayer in the words used by the lowest Australians: "We are ignorant of what it is good for us to ask for; you know what is good for us; give us that." When we compare this prayer with the Inquisition of Spain, and the persecution of the Huguenots, and other crimes of the church in the middle ages, we can't help but see that while there has been doubtless improvement yet there is still room for growth, and that the lowest tribes are not so far below some phases of what may be called modern worship.

Here then is another fact that may be held up as not having been touched by science. Science can not account for soul in humanity. Evolution is silent. The origin of life, and language, and morality and religion stands out distinctly as a separate fact on this question.

So that while we may explain the universe on the theory of evolution, and may even hold that life came from germs, we can not believe that the human race is an improvement on the ani-



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mal race, or even sprang from the animal race. There is a missing link that has not been supplied. And there is a field that is still open for study. Science has thrown much light on all these questions, but she is silent as to the origin of these things which have constituted our study in this chapter. It will be necessary for us to look in other directions for light on these momentous themes. The darkest night has settled down on us, if we stop here. True it is that science has stopped here, but if we are true to the highest instincts of our highest nature we must go ahead, and not pause till we have settled the question on the principle of the greatest good to the greatest number.

It would seem that we are lost on the desert, and no bearings can be found. The cry of the old Magians is our cry—"give us more light." Whether we shall receive it I can not say, but in the far distance I can see, dimly shining through the blinding darkness, a little light.

It will be our duty to follow it whithersoever it leads us. Truly we have come right up against a stone wall. There must be some solution of this intricate problem of life and it is our hope that we may find it. That will be our effort in the next chapter.

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“My heart is awed within me, when I think  
Of the great miracle that still goes on  
In silence around me—the perpetual work  
Of thy creation finished, yet renewed  
Forever.”

## CHAPTER V

### The Bible and Evolution

**W**E may call the Bible a Book of Nature. It is remarkable how many of the great poets went to the Bible for inspiration, and in nearly every case they drew from natural phenomena, and the scenery of mountains, skies, and seas. While many of the laws of the natural universe were not understood by the scriptural writers, and their statements are contrary to the discoveries of modern science, yet it is remarkable that they could so accurately describe those scenes.

Even in the first chapter of Genesis we have these words:—"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind."

No future discoveries have ever changed the meaning of those words, and they are operative in agriculture just the same as when they were written.

Then in Ecclesiastes we have these words:—

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“If the clouds be full of rain, they empty themselves upon the earth.”

Put these two texts together and we have a perfect system of successful farming and fruit raising.

There is a law indicated in these words, a method of the operation of a force, which corresponds with what we have found in our studies of matter, force, and development. It is plainly stated, not in scientific phraseology, but in the common language of the modern farmer, that the herb yielded seed, that the earth brought forth grass, and that the tree yielded fruit, after his kind, which simply means that each plant was self-productive, and that the distinctness of the species was maintained throughout. Whatever theory we may hold as to the origin of the universe, even though we adopted the eternal fiat theory, we are forced to admit that the development of the world, as we see it today, is in accordance with fixed principles, and along unchangeable lines of growth. Whatever God may be said to have done in the first chapter of Genesis, it can not be affirmed that he is following the same method now. Even though you interpret those six days literally, you must acknowledge that God immediately

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changed his methods of running the universe, on the evening of each day.

It is true that God is making a new universe every day, but He is not making it by the exertion of His will and creative power, but by the operation of law. If the few opening chapters of Genesis had been lost and not incorporated into the canon of the scriptures theologians would not have been in a hurry to formulate a creed that brings to the front the eternal fiat theory of creation.

Since, as we have seen, Geology has demonstrated that those six days were not literal days of twenty-four hours each, but indefinite periods of time, the christian world has practically surrendered the eternal fiat theory of creation. They fall back on the possibilities of that most meanful word—"beginning."

It has become an axiom of the subject, that the forces of nature are acting and counter-acting according to certain definite methods of operation, and the Bible nowhere indicates that such is not the case; but in a thousand texts, it shows that fixed laws are the reigns by which matter, mind, and morals are developed and operated.

If you look a moment at those other words I

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have quoted from the Bible, you will get the position of those ancient writers.

“If the clouds be full of rain, they empty themselves upon the earth.” It is a very unscientific way of stating a most scientific thought and fact. The laws of heat operate first. The rivers and lakes evaporate it and it becomes moisture; condensation then takes place, and the law of gravitation comes into play, and the thirsty fields of the earth are watered. There is no evidence of God back of those activities. It is all the self-operation of fixed laws.

We admire the poetical faith of Luther, who believed that God held up the clouds, as they flitted across the skies, and we have great regard for that beautiful sentimentalism, which says God does everything, but such a belief is simply an inference from the necessities of our clinging nature, and not founded on the facts of external nature.

However this world came to be what it is, it is so organized as to perpetuate itself and this goes on round by round and second by second.

Seeds are universal in nature and seeds are universal in the Bible; and when you once have seeds, you can have all the universes you need.

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The scientist has not been able to tell us whence seeds come; the Bible propounds a theory only indirectly. The words "seed" and "seeds" occur over two hundred times in the Bible. In every case it means propagation according to fixed laws. The status of the question today is simply this,—science has gone back to germs and pauses; the Bible has gone back to seeds and pauses, only suggesting a theory that an Infinite Power is back of seeds, not in any way demonstrating it, but out of the darkness of our limited powers, and out of the prison of our incapacity, the Bible being man's Book and the history of man's faith and hopes, raises our thoughts up towards the stars and the larger universe, and becomes all-radiant in the reflected light and says:—"thence has come the life, who is the light of all the world."

The Bible nowhere attempts to account for life. It simply says:—"In God was life." And further it most eloquently says:—"God created the heaven and the earth." It doesn't tell us whence God came. It doesn't give His progenitors. It is marvelously silent on the origin of life and God. If we think a little, we will see that the Bible is much more consistent than the scientists, and that its theory of the origin of



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the world, instead of being an absurdity, makes a strong appeal to our good judgment and most acute discernment. There are several lines of thought I wish to open to my readers in this chapter. The general proposition I make is, that the Bible does not contradict the views we have so far advocated.

The position we stand on in these chapters has been gained by a fair study of science and nature; my faith is of that kind and so strong, that I am confident it will sustain me in every statement I have made. The *first* point I make is, that the principle of evolution is recognized in the Bible. The words I quoted in a former chapter:—"first the blade, then the ear; after that the full corn in the ear," indicates conclusively that the basilar conception of the Bible is that of development. The words I have quoted in the beginning of this chapter show plainly that the world has been designed to run along certain lines of growth, and that seeds are elements of unity in the entire sublime plan of creation. The word "seed" used so often in the Bible is always descriptive of some form of life and development.

Admit that the first chapter of Genesis covers a vast period, and that the term "day" means

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a geological epoch, we can not avoid the conclusion that God's work as represented there consisted simply in arranging the system, and directing the various lines of operation.

It can not be shown in this first chapter of Genesis that seeds were created, but that they were simply *classified*.

The conclusion is inevitable therefore that the elementary forces of the world had not their origin in the book, or within the period of the book of Genesis, but in the remote past.

It is most inexcusable ignorance on the part of anyone, in the light of our present intelligence, to hold that the Bible attempts to give the beginning of the world in the book of Genesis. There is not a single statement in the Bible that will force any one to take this position. When you hold that the pen of a man, and the words of human literature can record the actions of an Almighty God, and comprize his entire career in a Book, however grand such a Book may be, you are either limiting God, or assuming powers that no man could survive the possession of.

The universe as we know it today is inconceivable in extent and grandeur, and this is only matter; what shall we say of the moral and spir-

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itual universe? To claim that language could be framed to comprize it, in its origin and development, is to expect more out of words, than any human brain could originate. Insanity would be the certain result. The Bible holds out the idea of God, that the heavens of heavens can not contain Him. It says also that no man can approach unto Him, and that He dwells in inscrutable glory.

It says that no man hath seen God at any time, and that no man can see him. The entire spirit of the Bible is that of retirement and shrinking modesty, when it writes of God and His marvelous works.

Let me call your attention then to several facts, which go to prove that the Bible recognizes evolution, as we have thus far defined and described it. The fundamentalist may therefore live in the same room with the evolutionist. There is no sense in their drifting apart on the stormy sea of modern inquiry.

*First.* The Bible is a progressive Book. No one questions the fact that the morality of the Bible has improved with the passage of time. That is to say, the standards of morality are higher now, than they were in the time of Abraham, and David, and Solomon. Herein

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we can easily follow the steps of progress from Adam to Abraham; from Abraham to Moses; from Moses to David; from David to the prophets, and from the prophets to Christ.

The harem of ancient Judaism has given place to the home of christianity. Take the situation of woman in the early days of the Bible and trace the gradual rise of her influence, until the mother of Christ steps upon the stage, and the mother of Timothy reigns on her throne of glory, and we observe the spirit of progress of the Bible.

But the religion of the Bible has improved. Paul said:—"the law came by Moses, but grace and truth by Jesus Christ."

The fullness of time that was necessary to come before Christ should appear, indicates that the world had to grow up to the reception of His gospel. The fact that Christ abrogated the old, and introduced the new systems, indicates progress. No one disputes the statement that higher and grander truths appear in the Bible, as we turn its leaves towards Revelations. The Bible recognizes the principle that susceptibility is a pre-requisite to an education. It would have been like driving nails into a rock, to inculcate the teachings of the New Testament to the

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hordes that swore allegiance to David and Solomon.

And when you study the revelation of the Bible as to a future life, the same spirit of progress is discernible. You can not prove the immortality of the soul from the Old Testament. Christ broke the bands of Joseph's sepulchre, and ascended from Mt. Olivet, which constitute the only two demonstrations of the future life and the immortality of the soul.

The "third heaven" of Paul clearly proves that the future life means growth, evolution, higher conditions from lower.

There is this peculiarity of the Bible,—there is no end to it. It promises an unlimited future, and an inexhaustible field of knowledge and love. Now all this is just what we understand by the doctrine of evolution, degrees and advances of development, one period gaining the ascendancy over its predecessor.

Hence we claim that the general tenor of the Bible, from Genesis to Revelations, is in harmony with what we find in the world of nature. If other arguments were needed at this phase of the discussion, I would refer my readers to the adaptibility of the Bible, that it is never angular, but always elastic, and can readily be

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understood and adapted to the great changes that are taking place in the political and social world. The Bible at one time in our history was quoted to endorse slavery; no one reads it as endorsing slavery now.

At one time it was interpreted to teach that intemperance was not a vice; now its entire weight of influence is on the side of temperance.

At one time it was interpreted to oppose woman speaking in meeting; now it is read to mean that woman shall speak at all times, and even already she has been endowed with the privileges of citizenship.

Reference might also be made to the parables of Christ, in which he repeatedly taught that his kingdom was as a seed and developed as a seed, from within outwards. Another time he taught his kingdom was as leaven hidden in meal, it increased and forced itself out according to regular method and unchangeable laws.

But it is unnecessary to pause longer over this point. You can't help but admit that the idea of evolution is a basilar and central principle of the Scriptures. If we have even the most imperfect faith in the Bible, inherited, it may be from a long line of progenitors, we are in a condition at least to give the doctrine of evolution a

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patient study. Our faith in the Bible should be so strong, that it ought to be easy for us to catch on to the teachings of science, and while it is true that we have questioned some statements of the Bible, and possibly accredited mythology with some of the stories of the ancient writings, yet it will remain to us, the man of our counsel, and the basis of our hopes. If we can not understand one page, we turn that back and pass on to another. It becomes a grander book all the time. It is not the design of God that his children should stultify themselves. In the next chapter we propose to show how even the scientific evolutionist may read and use the Bible, to open the skies above him, and anchor him to solid principles of life and character. The spirit of true religion is that of intelligence. The Bible will never lessen your regard for nature; if it should it is clearly indicated that you are misinterpreting the Bible.

The Bible and nature are two opposite mirrors; we are walking between them, and when we are looking into the Bible we are at the same time reflected in nature; and when we are looking into nature we are being reflected in the Bible. These opposite mirrors reflect each other. A christian is a man who is open for any and



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all truth, and welcomes new ideas, as summer fields welcome the early rains, and to him new ideas are as the dawn of the morning.

Secondly, I wish to show you that both evolution and the Bible bring us face to face to the great mystery. Evolution takes us back to where life begins. It does not and can not explain and account for the existence of life on this globe. At the present time, so far as scientific studies have advanced, it offers no theory for the beginning of life. Since the surrender of spontaneous generation, science remains silent on this momentous inquiry, whence comes life? Now the Bible likewise brings us square up against the same overwhelming mystery. Nowhere does the Bible attempt to explain the origin of antecedent life. In the Bible life is always assumed. It simply and sublimely says:—"God breathed into us the breath of life and we became like him." The Bible never tries to account for the existence of God. It simply says:—"God is a Spirit and they that worship him must worship him in spirit and truth." It says further that—"He *is* and He is a Rewarder of them that diligently seek Him."

The Bible never attempts to go back along that endless chain of causes till it comes to the

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first Cause. Ask science whence comes this world? and it answers from molecules and germs. Whence come the germs and molecules? and it answers, "we don't know, it is an overwhelming mystery up to this time." Ask the Bible whence comes this world? It answers:—"from germs and molecules," same as science. Ask it again, whence come the germs and molecules? and it answers from God. Whence comes God? It answers we don't know, it is the great mystery of being.

The way I read the Bible, I can say back of the molecules of science is the Spirit of God. I bow in worship before the discoveries of science, and go back with them to the very beginning, but when I get there I lift my eyes to the skies and the light of the farthest star shines upon me, and the grandeur of the world impresses me, and the evidences of a ruling Mind takes possession of me, and the infinite benevolence of nature seizes me, and the marvelous adaptability of forces and laws overwhelm me, and I cry out in silent adoration—"My Lord and my God." Now do you charge me with being in subjection to mysteries when I place behind these starting points of matter, the Spirit of God. Do you blame me for placing

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my strong faith, my fecundive loves, my undying hopes, my resistless yearnings, my parental outreach behind the germs of science, and grasping the hand and power of God? Science has followed nature; what am I following but the bursting, budding nature of my own personality? Am I not too a part of nature? Will science examine molecules and monkeys, and discard me?

Is there not a larger science that will esteem me a fit subject of study? Charge me with being in subjection to mysteries! Can science conceive the limit of space? Just as soon as the astronomer takes you to the confines of space, some child will rise up and destroy it all by asking what is on the other side of that limit? Science can build up this world out of elementary substances, but she can not account for those elements. Faraday has proved that it requires more electricity to decompose a drop of water than to charge a thunder cloud, but so intricate are the affinities of chemistry that he can not explain why it is so, and can not fully explain the origin of the electric force.

The marvels of crystallization, the affinities of chemistry, the mysteries of botany, the strange turns of magnetism, and the intricate combina-

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tions of gases are proofs that science too has her limits, and that darkness and clouds are about him who enters the temple of natural investigations. Truly may we ask in the words of the poet:—

“O star-eyed science, hast thou wandered there,  
To waft us home the message of despair?”

Is it not better to say in the language of another:—

“All are but parts of one stupendous whole  
Whose body nature is, and God the Soul.”

I have often been struck with the beauty of Job's questions:—“Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich? Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or Canst thou guide Arcturus with her sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?”

Who does not realize his finiteness? All we ask of science is that she keep on investigating, but at the same time be humble and realize her

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limits. All we ask of christians is that they follow science and worship God.

We may not know God. We may not see him. A thousand names may be given to him, and a thousand theories may be correlated as to his progenitors, but these all have but little significance to the earnest soul who allies himself with results and consequences. Behind all cosmic influences there must be an unifying Power, and he is Our Father in all creative energies.

So we worship even in the night, and cry out for more light.

Milton throws out some light.

“Silence, ye troubled waves, and, thou deep  
Peace!

Said then the Omnific Word: ‘your discord  
end!’

Nor stayed; but on the wings of Cherubim

Uplifted, in paternal glory rode

Far into chaos and the world unborn;

For Chaos heard his voice. Him all his train

Followed in bright procession, to behold

Creation, and the wonders of his might.

Then stayed the fervid wheels, and in his  
hand

He took the golden compasses, prepared

In God’s eternal store, to circumscribe

The universe and all created things.”

## CHAPTER VI

### How Even an Evolutionist May Use the Bible

**T**HERE is a book on my center table, which I esteem very highly. It is Dr. Naphey's Household Medicine. It describes every organ in the human body, their varied functions, objects, and relations. It reveals man's strong points and his weak points. On anatomy, physiology, hygiene, pathology, and materia medica, it seems to have answered very lucidly nearly every question that might arise. It lays down most minutely the principles whereby to detect disease, and prescribes methods of treatment and remedies whereby to meet and overcome it. It treats of everything from apoplexy in the brain to corns on the feet. The reason I have confidence in this book, is, because I have tried it. I have followed its directions and found it to be a reliable guide to health. It became an important factor in restoring my children to health. It matters not what you might say against it, my esteem would

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be unshaken because the book has been true to itself and has fulfilled all its promises. Its integrity is preserved and inviolate. It matters not if the book should be wrong as to the constituent elements of bone and blood. It may contain a thousand grammatical errors and obsolete words. It might be wrong as to the origin of smallpox and scarlet fever, its science on some questions may be antiquated and even sciolistic; yet for all this my confidence is unshaken, as long as it sustains its record of helping and curing human infirmities. If it effects a cure; if its advice on disease is good and reliable, I won't stop to quibble over technical details. If it keeps its promise, I won't raise any question as to its origin, chemistry, or the form in which it is published. So much for the guide to health. Now along side of that book, I have another. It is called the "Holy Bible." It holds the same relation to my moral and spiritual life as Dr. Naphey's book to my physical life. It tells all about the moral and spiritual growth of the race. It goes back to the very beginning and describes in glowing language man's first conflict with evil and how most ignominiously he was routed. It traces the rise of humanity, its rapid progress, its



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tendency to evil and vice, its defeats and victories. It gives an account of the early teaching of the race by pictures and symbols. It is a true and exact portrayal of all the good and all the evil, that came out of the heart of man. It conceals nothing. It apologizes for no sin, simply raises the handboard of warning. It tells everything just as it was. It gives their festivals, customs, legends, and superstitions. It shows us how they viewed God, and gives every hope they had of a glorious future. It does not pretend to be an history of an ideal race. It is not a grand and beautiful painting, to hold in subjection the artistic faculty, but a most realistic drama of life, as it was in the dark ages. It traces from its very origin the growth of a moral consciousness in man.

It shows us how man gradually progressed towards a higher intellectual and spiritual existence. It expresses clearly the crying necessity of humanity for a helper and saviour. Man recognized his impotency in contending with the unseen forces of evil. The race in the Bible is represented as looking above itself, for deliverance and a great hope was crystallized that God would come to its relief. Through this Grand Old Book, you may find a bright red

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thread of Jesus Christ, the Mediator, running. Mankind all the world over, even among what was termed the heathen nations, was fastening on a middle-man between God and the race, and Christ as a Redeemer, was an actual expectation. You will find the entire, artless story of the Messiah and Mediator in this wonderful Book. Nothing is omitted. It shows us God's warm, throbbing heart. It opens the skylight above the race and shows us humanity's prospects. It reveals the possibilities of man. It tells us how to conquer evil, bear burdens, and do good. It has become bread of life to the hungry soul. It is a stream of living water, where thirsty hearts may refresh themselves. It sings music in the soul. It brings sunlight to darkened minds. Most of all it leads to that health of soul and exaltation of mind, which makes it sublime to live and covers the whole earth with glory. Its directions have led millions to the peace of God, which passes all knowledge.

It is a reliable guide to those who are spiritually blind, and does afford shelter and anchorage to the storm-tossed voyager on the ocean of life.

Now, how do I know these things? What

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justification is there for these statements? Because I have tried it. I have tacked my vessel according to that chart, and it has kept me in the channel. I have applied its teachings and tested its remedies and find them true and reliable. I have studied the Old Testament and find it tells the story of Jewish ignorance, wickedness, and superstition, about as I would expect it to be. I read of David and Solomon and their wickedness, and of God's punishment, which even they could not escape, and find that human nature, as existing in the early days of the race, harmonizes with what we see now. Going into the New Testament, I find Jesus Christ the highest embodiment of truth, morality, and love.

I find the disciples and apostles men of earnestness and self-denial, working hard for the good of the world. I find the great Paul doing a grand work for humanity and laying the foundations in Asia Minor and Greece, for a civilization and a culture, which even today stimulates and inspires the mind. I find that the Book all through is true to its promise that it would be a guide to mankind out of darkness into light. Its integrity is therefore preserved. Its one great object is accomplished, if it is a

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guide, trustworthy and sure, from sin and darkness to heaven and eternal life. It doesn't agree to do more than get a man from earth to heaven. It doesn't promise an utopian paradise in this world or any other. It doesn't agree to make a saint out of a sinner in violation of natural law, but in accordance with the laws of the universe, which we all must follow.

Now it matters not to me, whether the Bible has one or five thousand grammatical errors. It matters not whether its account of creation is antiquated and out of harmony with modern science. It matters not if it do contain incongruities, absurdities, and much superstition. It matters not if some of the myths of the adjoining nations should have crept into it. The Bible does not pretend to be an authority on science, or rhetoric, or grammar. I don't seek the Scriptures to find the scientific origin of the world, or the beginning of the race. It matters not whether Moses is right or wrong in his account of creation.

They didn't know anything about Geology in the time of Moses, and he told it the best he knew how, and with all the information he had.

He gave all the light he had, and that is about all that age could have comprehended. But if I

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wish to study Geology, I will go to Hitchcock or Dana. If I wish to know the nature of the stars and to compute their distances, I will go to Isaac Newton, or Kepler, or Dicks, or Robinson, and look through a twentieth century telescope. A man must use judgment on these matters. The Church has claimed too much for the Bible and hence they are standing on shifting sands. What we claim for the Bible is, that it will teach you how to live and how to die. It will give you foundations for character, and the plans and specifications by which to build it, and the lofty spirit by which to inspire it.

Now you may ridicule the Bible all you have a mind to. You may heap reproaches mountain-high on it. You may criticize it, and pick at it, and make light of it, it doesn't change me a particle.

Ingersoll's tirade becomes pathetic, and even laughable. Higher criticism may change words, names, and authors, it affects me not. A man whom it has helped and delivered never loses confidence in it. It has been so long an easy pillow for the burdened heart to rest on; it has been so long a well of living water to the thirsty soul; it has helped men so often to bear burdens, meet temptations, and overcome evil, that to reject it, would be to forswear their best friend.

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I keep on drinking the water of life, even though you may be splashing stones in it. I keep on eating the bread of life, even though the whole world should tramp on it. It does me good. It gives me strength. It gives me knowledge, and hope, and joy unspeakable. It rifts the clouds above me and brings a glad response to the deepest yearnings of my nature. It is a sun which has arisen in my life, and I am not concerned about what you say against that sun, as long as it shines on me and causes harvests of hope to grow in my soul. I am only happy when basking in its radiance. It is an anthem rendered by the angels in my heart. It is the broad, sweet, trusting countenance of my friend. I don't notice his defects, he is always beautiful to me. It is my home where I was born, where I learned to use the sweetest words in the language, mother, father, home, love. That old shack in the back-woods may have no carpets on its floors, no decorations at the windows, but it is home to me. I am not looking at the imperfections and uncouth parts, but the love and friendship underneath it. This then is the broad foundation on which the sanctified common-sense of the twentieth century may

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accept, study and love the Bible. This is precisely the same proposition which the evolutionist bases his work on, when he studies fossils and protoplasms for he rejects what does not conform with his theories, and tears apart all specimens.

The Bible is a Book of moral ideals. It tells us how to construct a nobler manhood, and sows the seed of heaven in the world, and when people who are willing to think a little, ask me how this age may use and get help from it, the plain answer is:—

*First.* Use it as we do school books, means with which to get an education. Books do not constitute an education, neither does the Bible constitute religion; it is only a means and help with which to construct or grow religion. Use it as such, and you will find it truly a sublime teacher, an inspiring friend and counselor. The Bible is a great character dictionary, it gives the meaning of all your motives. It is a character grammar by which you are enabled to parse human life and learn to speak correctly heavenly language. It is a character geography conducting you through the whole universe and marking every continent as a future residence of a purified and saved race.



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*Second.* This age may use the Bible as a book of sublime revelations. It shows us not only what was, but tells us what is to be.

It is the only complete and connected history of the world. The races mentioned in the Old Testament, the countries described, the rivers, mountains, and scenery portrayed accord most accurately with the discoveries and researches made in the east in recent days. No one who reads doubts that there was a Solomon's Temple. Masonic students, as well as biblical explorers have agreed on very nearly all of the details of that wonderful structure. Where the stones came from; where the gold and silver and precious ornaments came from; where David collected all that material and turned the same over to his son, amounting in our money to over two hundred million dollars, with architects, workmen, and plans, all has been certified to, and there can be no question. Now if the biblical account of that colossal and magnificent structure is trustworthy, have we not a basis on which to accept as true, and accurate, the revelations of the Bible as to a future life? If the Bible describes the material temple correctly, is it not likely its description of the spiritual temple in the skies is correct? If its descrip-

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tion of this world is correct, according to our experience, is it not likely its description of the next world is correct? This age may use the Bible, as we would a tour around the world, to show how grand the universe is. It is just the book we need in a prospecting tour through humanity. The miner sinks a shaft to guide him to the precious ore; the Bible is such a shaft sunk into human nature, and it will show what a wonderful richness and what precious gems of knowledge there are in the sub-strata of humanity. The astronomer builds an observatory that he may the better penetrate the azure depths of space and study the stars, well nigh lost in infinity. The Bible may become such an observatory, from which to reach upwards and outwards beyond the confines of time and even encompass eternity. Direct the Bible to God or man, it is a Book of grand revelations. No other book in the world is such a revealer of men's hearts. This is what the Apostle meant:—"For the Word of God is quick and powerful, and sharper than two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

If you desire to know what you are thinking

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about, read the Bible. If you would see the far-off results of all your actions, both in this world and the world to come, read the Bible. Self-knowledge is the highest kind of knowledge, self-control the grandest quality of character. To be able to guide the forces of your nature, to restrain them in obedience to conscience, and let them out when the occasion demands, will insure to you the title of nature's nobleman. There is no other book that will help you do this as the Bible. I went into a museum once to have my lungs tested by a spirometer, and then I tried my muscles on a lifting machine, and next I tried how much electricity I could stand. Every city in this age is full of testing machines, and any one may carry a certificate of his physical condition to show to his friends. Why may we not have some machine to test our spiritual condition? Now here is where the Bible may be useful in this age, as a test of spirituality, of faith, hope, and joy. The Bible is a good thermometer to mark the range of your higher nature. It is a good barometer to give the changes in the temperature of life, and to enable one to prepare for storms. The Bible will weigh you correctly. It will give you a correct opinion of

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yourself. No book develops self-consciousness as the Bible. George Eliot's writings and Shakespeare are useful to this end, but those writers learned the secret from the Bible, George Eliot largely in her criticism of it. Let this age use the Bible as such, and it will be the grandest book in the world, and no tirade of skepticism, or onset of destructive criticism can change you in your love for it.

No where can you get this help save in the Bible. You may paint before me in sublime words the glories of philosophy; you may throw open the rich fields of esthetics, sparkling with jewels of thought and sentiment; you may strike the lyres of poetry, sculpture and art, and sing to me the anthems of theosophy, till matter vanishes and spirit glistens, but it will all be tame along side of the ethereal teachings, the profound revelations, and exalted aspirations of the Holy Bible.

Talk to me not of power; in the fiery conflict of life, I see the weak trampled upon and the sick forgotten.

Talk to me not of passion; I know something about that and often hear the clanking of the chains of my bondage.

Talk to me not of empty etiquette and social

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glory; I know a little of the jealousies and bickerings of the four hundred. But tell me, if you can, how to bear life's burdens, how to conquer evil, how to bring forth cheerfulness and contentment out of life's perplexities and cares. Tell me, if you can, how to extract hope and joy out of earth's hardships and rough roads, how to make the weak, strong; the sad, joyful; the heavily laden, light-hearted, and the night-ridden brilliant with day dawn. Here is where the earth's philosophy fails, and the Bible writes its victories in lines of living light, and crowns every hilltop and craggy peak of human pilgrimage with superhuman glory. We must therefore use the Bible as the instructor and inspirer of this twentieth century, as teaching us wonderful words of life, and bringing to us an heavenly inspiration to do right.

It is a lamp to show us the way. It is a voice calling you from the skies. To pure hearts and loving hearts, the Bible will never become obsolete or antiquated. Heavenly music is possible to any one only as he cultivates an ear for it.

*Third.* But (and here comes the inevitable subjunctive), a sanctified common sense will use the Bible as only one of God's innumerable agencies and teachers, as only the first edition

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of His sublime revelations. The proper prayer underneath the Bible is:—“*Thy kingdom come.*” It must be used in connection with nature, science, and unfolding history. The kind of faith we must have, is, that God will stand by it and pour new light on it every day.

All departments of learning are contributing to its richer meaning. We must use the Bible in the light of common sense, as a means to an end. It doesn't contain all that God has said and done. It is rudimentary and suggestive, rather than conclusive. It is necessarily incomplete. In the nature of things, it never can be completed. Just as God is infinite and unlimited, so any revelation of Him, to finite creatures must be imperfect and immature. It is therefore folly to claim that the Bible contains God. Common sense declares the Bible to be open for supplements, hence we have already the second or New Testament. We are to expect supplements, to pray for them, and stand ready to accept them, whether they come through science or the Church. The man who reads one Bible truly will insist on another and will look for second and third editions, and numerous addenda to all of them. We are to live in a state of expectancy, as the ages gone. They

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didn't think they knew it all; neither must we. We are ever to be prepared for the greater unfolding of God's majestic plans. It may be true in a sense that the Bible covers the distance from the cradle to the grave, and far into the undiscernible beyond, but let it be remembered, it is abridged and much of it requires further light as we go along. There is no reason why the evolutionist can not use the Bible in this way. He studies rocks and monkeys and follows their lead; why shouldn't he study the Bible in the same spirit? Why shouldn't he study the spirit and soul of man, as well as the bones and organs of monkeys.

He must use the Bible as nature uses the rivers of earth, to carry the drainage of the plains into the wider expanse of the seas, to be the more readily evaporated and more quickly returned in refreshing rains upon the needy earth. Let the Bible become the channel through which human hopes and yearnings are drawn into the ocean of God's heart, thence to descend in more copious blessing on the world.

Let them use the Bible as a bridge to get over great, swelling torrents of doubt and trouble, but let them take the bridge up after them, and carry it with them. Let them use the Bible as



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a child uses summer days, to get brightness of countenance and bloom of the sunlight. Let them use the Bible as the mother uses the cradle and her lullabies, to rock to sleep her brooding cares and racking anxieties. Let them use the Bible as man's book, not God's. It is intended for us and this world. It probably won't be required in heaven. Let them relegate all mysteries to the dark ages whence they came. Living minds and aspiring souls can not be developed by intelligence they can not understand. If as some say, you must wait till you get to heaven to understand the Bible, it is of no use to you now, and you will be excused from ever opening it. The Bible is only one connecting link between earth and heaven. It is designed to smooth your pathway to the grave, to introduce you to a better life, to throw wide open the portals of glory and lead you through them into the larger universe beyond.

So the evolutionist may use the Bible. It is the scientist's Bible, as well as belonging to the most ignorant man of earth. Many educated men and savants of all ages have so used the Bible, and it became to them a shining pathway clear through to heaven; every word became a glistening jewel, every chapter a shaded

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bower, and every book a glorious sunset, gorgeous with hope and everlasting life.

What if we are not in harmony with orthodox theories, are such theories always right? Have the statements of this chapter made the Bible less useful to the third planet of space, when we consider how many million of worlds are larger and grander than ours? When Sir Walter Scott, in his last moments, asked for a book, and they asked him what book he desired, and he answered:—"There is only one Book, the Bible," it was evident he must have read the Bible as we have read it in this chapter, which appears in his writings, even though he was a rigid Presbyterian in an age which made it a crime to doubt the punctuation of King James version, to say nothing of words and statements. In the Bible we have outlined, the Fundamentalist and Evolutionist may sit at the same table and eat the same food, Science and Religion may unite in the lofty work of trying to solve the mysterious problems of human destiny.

## CHAPTER VII

### The Evolutionist's Disposition of Creeds

ONE thing is certain, if the correct view of evolution is to prevail as given in these pages, it can not pass by religious creeds, but must present some kind of a philosophy concerning them, which will receive the approval of the human intellect.

It becomes us therefore to study the origin and history of creeds, as well as to define superstition, so that we may not stultify ourselves, in forming a platform on which rational and progressive people may stand.

The word "creed" is derived from the Latin verb *credo* and means to believe. A creed therefore in its simplest form is a statement of belief. The epigrammatic expression of truth was in vogue long before the days of Solomon, though he may be considered the father of it. There is a demand made by our nature for short, terse, pointed, and paragraphic utterances. Long abstract statements can not be

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readily grasped by the common mind. The paragraphs of the editor have a thousand readers, where the elaborate leader has but one. This is likewise true of art studies. It is some one impressive point of the picture that strikes us and remains in our memories. It is some one particular character and scene of the book that we remember.

If we review our lives, we will see that they are composed of points around which cluster memories and associations. In recalling the past, we fix on some event from which we go out in all directions to gather material of an epoch. This feature is as marked in a child as in a man. A boy's relation of an occurrence is highly dramatic by reason of its pointedness and concreteness. In seeking for the origin of creeds, considered as formulas of religious truth, we must pause first at this characteristic of our nature.

We demand in all departments digests, abridgments, and outlines. Political parties are required to make short statements of belief, which is known as the party creed. It is intended to cover the principles and policy for the administration of state and national affairs. A campaign could not be conducted without such

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a platform of policies and methods. The Declaration of Independence and the Constitution of our states and the Nation, are creeds of the people in which they have expressed in the shortest form their political belief. Societies of all kinds are so organized, and even business is conducted on an implied creed, which contains those principles of commercial honor, and a short outline of methods and forms, which unify all transactions. In the realm of religion, we are not surprised to find the same tendency of human nature. When a man was asked whether he believed in God, it was not expected he would write a volume or two on the nature of deity and faith.

Hence was originated the first article of the Apostles' creed:—"I believe in God the Father Almighty, Maker of heaven and earth."

It is a terse way of saying that God is a personal Being, a loving Being, and the universal Ruler of heaven and earth.

This then is the philosophy of creeds, they are an answer to human nature for brevity and point. Creeds are platforms of religious parties. They outline the basis on which churches and denominations live and work. The foundation of all religious creeds is supposed to be

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the Holy Bible. The creeds are not the Bible; they only represent human interpretations of the Bible. They are only paragraphic statements of scriptural teachings. Whatever we may consider the Bible to be, it is absolutely certain that creeds are the work of men, and that God had not more to do with creeds than he has with grist mills or steam engines.

The water and iron are divine, but the steam and engine are human. No one would think of criticizing the water that runs into the flume of a mill and turns the wheel, but we all recognize a common right to criticize the flour that is made in the mill, or the time card that is used to operate the engine.

We all reverence the sunlight that glistens on our fields and gleams on our rivers, but no one thinks of charging a lady with irreverence, who criticizes the photograph taken by the artist.

We are therefore to make a distinction between the Word of God and men's opinions about the Word of God. The one we are to reverence; the other to analyze and criticize. The Bible contains so many sublime statements, in paragraphic form, that I have never been able to see the necessity to formulate the thousands of creeds, that have sprung up in

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every age of the world. If denominations had remained a little closer to the Bible and the heart of God and Jesus Christ, they would not have saddled so many absurdities on the world in the form of religious creeds, and the world would have today a clearer conception of God and the spiritual life.

Take the Sermon on the Mount, it is so far superior to all succeeding formulas of doctrine, that it has often been a wonder to me that men should invent others.

There is enough in that one utterance of Christ for this life and that which is to come. I have yet to meet the man who is not satisfied with that remarkable discourse as the basis of his religion.

It so encircles the every day life of man, throws such light into darkness universally realized, and meets with such emphatic response from the human mind and conscience, that it was a catastrophe to religion when it was superseded by the massive and confusing instruments of Nicaea and Augsburg. The Golden Rule as spoken by Christ strikes the key note of all true religious life and growth, and if we live up to it, we can't be very far from him who uttered it.



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There are many documents in the Old Testament which may be called creeds, as for instance the Ten Commandments and many of the Proverbs, and though they have thirty centuries of time resting on them yet they are admirable digests of religious conduct and life.

In talking then of creeds in this chapter, in order that the evolutionist may have at least standing room, we do not refer to the grand original, the Holy Bible, or to the words of Christ.

The creeds we treat of at this time are those heavy canons, which were invented to sway the conscience of the world after the Apostolic period, and during and after the revival of learning in the 14th and 15th centuries. Several thousand of these creeds were formulated. They came from monasteries and monks. They came from caves and groves. They came largely from men who were never fathers, and from women who were never mothers. They came from a civilization confessedly dark and non-progressive. They came from a condition of society that had no printing presses or schools, that shackled all inquiry and free thought, that bound shackles about the very Bible we love,

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and massacred thousands of people for the expression of their sentiments.

I am therefore frank to go on the record in these pages, as having no reverence for creeds, except as they are exceedingly aged, for gray hairs ought to merit some respect. I am interested in these creeds as I am in ruins. I love to study them as I do to visit an old castle covered with the moss of ages and dilapidated by the corrosion of time.

I study creeds as I would investigate the mounds of the Indians to learn how they lived and fought in the days gone, but I would no more think of building my religious life on them, than I would think of ornamenting my parlor with tomb-stones.

I would just as soon think of making my bed in a coffin, and sleeping there every night, as I would to get rest for my soul in the catacombs of the creeds of the middle ages. I do not consider creeds sacred things. They are not to be worshipped, and prayed over and wept on, but to be examined and criticized as we do any work of man.

Where they are reasonable, we are to be convinced. Where they are admirable, we are to admire. Where they are harmonious and beau-

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tiful we are to rejoice. Where they are absurd and ridiculous, we are to give our contempt. Where they contract and narrow the mind, and stultify the conscience we are to manifest our antagonism.

Where they line the walls of an imagined hell with the skulls of our babies, and turn the great Jehovah into a monster and tyrant, we are to rise up in indignation against them.

The *first* point to be established, is, that creeds were the products of religious wars and controversies. Beginning with the crusades and ending with the Puritan conflict in England, the religious life intervening was one of strife and deadly battle. The Nicaean creed was formulated in the early centuries of the christian era, but became the seed of many controversies in the middle ages, out of which sprang other creeds, not half as good as the great originals.

And even in the third and fourth centuries, creeds became engines of war, and no war is so bitter as a religious war.

It is safe to say, without extended argument, that most of the creeds that sway the ecclesiastical world today were born when the human mind was most adverse to the principles and fundamental teachings of christianity. There

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was no period in all time when men were so illy furnished and poorly prepared to formulate creeds, that were designed to control the religious life of ages, as during the thirty years' war of Germany, and yet that is the period when most of them saw the light, in the changes introduced from the more ancient statements.

Love, peace, good will to men rightly interpreted, mean Christianity. War, bloodshed, cruelty, despotism mean the contrary. It is as absurd to suppose that Arminius and his writings and John Calvin and his sermons, flinging bitter words at each other, could solve the problem of the divine government and human destiny, as to suppose that Jefferson Davis and Abraham Lincoln, in the heat of the rebellion, could have framed a policy that would have united the Nation and given us internal and general harmony.

The business they were engaged in beclouded their judgment and obscured their patriotism. It is an old proverb that when a man is mad, he ought to keep his mouth shut. When the people of the middle ages were killing one another for conscience' sake, they should have kept quiet on religion. When the so-called christians of the world were vying with one another to see who

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could cut off the most heads and dig the most graves, they were not in the proper frame of mind to formulate a creed that would express the kingdom of Him, who was the prince of peace. If they had done more praying and less creed-making, the Spanish Inquisition would not have cut off so many heads.

Those creeds made a devil out of God and a saint out of the devil and Europe became a very hell, and yet the church of the Nineteenth and Twentieth centuries go back there to get inspiration how to live.

Let me write it candidly, the same spirit that originated those creeds is in them yet, and they will turn God into a devil, and a devil into a saint, and earth into hell, and introduce midnight to the soul, if you yield to them. The Presbyterian ministers have been discussing for years whether to revise their confession of faith. The preponderance of sentiment is in favor of revision, but it is very doubtful, if they change it very much from what it was, when society was a condition of serfdom, and the human mind in bondage to tradition. The fact that they are discussing it is hopeful, but all discussions so far indicate that they are afraid

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the Bible and Jesus Christ will become greater than the confession.

The Lutheran Church of this country is built on the Augsburg confession. They boast of it and are immovable on it. This document is over three hundred years old. It is directly the outgrowth of a religious war, and may fairly be represented to be the product of the middle ages. That document treats of God, Christ, the Holy Spirit, sin, heaven and hell. It says nothing about loving your fellow men, the Golden Rule, or the reign of love and peace. Study it as you will, the result of your examination will be, that it is intended to measure orthodoxy, rather than declare religion. It is a test to ascertain how faithful a man is to the forms of the church, rather than in harmony with the spirit of Christ. It is intellectual and never spiritual. It brings to the front and emphasizes a few Greek prepositions and abstract phrases, rather than the Golden Rule and the big heart of Christ.

How christian people of this age can get any comfort out of that document, it is difficult to see. It is enough to sink any church, and if churches are foolish enough to over-ballast their vessel with such heavy weights, they ought

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to sink. Now then, if all these creeds and confessions of faith underneath the leading denominations of our times, and in force today as the test of church-membership, are the outgrowth of war and controversy, it must follow that they are unworthy to be accepted by us as the basis of our religious life.

The soil in which they sprouted and grew is not the soil of the gospel, and the fruit from them is not and can not be the fruit of the Holy Spirit. It may be affirmed that many changes have been wrought in these creeds, and that few church members accept the whole of their creed, but they profess to accept it. They may do so under a certain reservation, but that doesn't release them from sustaining such a creed.

Whoever heard of a man being taken into the Presbyterian church on an examination of the Bible and his knowledge of the Bible? The applicants for membership are instructed in the catechism, and must be familiar with that confession in order to be received.

It must be stated, secondly, these creeds are the product of acute reasoning and shrewd dialectics.

If you wish to know where creeds come from, go back to the lives of Duns Scotus, from whose



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name we get our common word "dunce," and Thomas Aquinas, who spent nights and days in hair-splitting controversies over the most trivial matters.

Read their arguments on the sacraments and the body of Christ and on the resurrection, and consider for a moment some of their fanciful creations of logic, and you will be convinced of their incompetency to guide the sweet and sublime life of this twentieth century.

But again you will notice, these creeds were made engines of persecution. Many of them were invented to catch some prominent and wealthy citizen, whose property it was desired to seize for the benefit of the church. Immense wealth was confiscated and thousands of lives taken by these creeds. Their system of espionage was complete and woe to that man or woman, who violated one plank of a creed which they had never read and whose provisions were unintelligible to them.

Those creeds were made fishnets for heretics. If the heretic slipped through on one attempt, they wove the net a little tighter, and generally caught him on the second attempt.

If you wish to know what held back the world so long, I am not afraid of successful contradic-

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tion, when I say, it was the religious creeds of the middle ages that barricaded its progress.

But at last the inventive genius of man asserted itself, and when the printing press and types were added to the machinery of life, the dawn of a new civilization broke and men began to read and think for themselves.

If God had been the author of these creeds, and had intended that they should sway the world in all ages, He would have decreed that Gutenberg should have been still-born, and the printing press never set in motion.

If God had not been tired of the dark ages, He would have likewise crushed in their birth such men as Colet, More, and Erasmus, whose humanistic learning and broad views dissipated the intellectual and moral night, and covered the fifteenth century with the radiance of progress and hope. It might be said by some that while these creeds were heartless and destructive agencies in the middle ages, it can not be so charged on them now, and some might add that no one is in danger of being persecuted by them at the present time.

Do you know why Professor Swing thirty-five years ago, was ex-communicated from the Presbyterian church? Because he refused to accept

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the Westminster Catechism in its conception of God and Christ. Do you know why Dr. Thomas was driven from the Methodist fold? Because he insisted that the heart of Christ should have precedence over the forms of religion, as taught in the Methodist discipline.

Let me now present an interpretation of creeds, in which may be seen strong objections to them, as well as the remedy with which to counteract their destructive and poisonous influences.

These creeds were originated and promulgated before the discoveries in science and mechanics, which have covered with glory the past century, and hence they are out of harmony with our progress and intelligence. When these creeds were formulated the world was thought to be flat, printing and the printing press were not invented, and the use of steam and electricity were not even dreamed of.

The human intellect was practically asleep in those days. Consider the mighty strides of science, the discovery of a new continent, the progress of learning in all departments, and we must be convinced, that if we need a creed, we are more competent to formulate one now, than in the fifteenth century; we are not driven to

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the middle ages for intellectual and religious light. Modern advancement has truly thrown much light on the sacred epochs, and dissipated from the minds of even the strictest adherents of the Bible many opinions which a few years ago were current and preached universally from the christian pulpit. Where is the intelligent christian today who holds in the light of modern Geology that the six days of Genesis are literal days of twenty-four hours each? How small the number of those who hold to an universal deluge! Who accepts the literal account of the story of Jonah and Samson? There are a thousand figurative utterances in the Bible which were taken literally by an age not more than fifty years ago.

Science has thrown light on the Bible. It has given a truer conception of its history, geography, and moral teachings.

We are looking for grander discoveries still. We welcome them all. We say to all who patiently study the stars to learn our physical relations to other worlds, who toilsomely examine the rocks to write the history of remote ages, who minutely analyze the life forces and correlate the laws of being, we say to all of them, you are laborers with God as much as ministers, you

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are assisting in introducing a wider intelligence and a better life, and we consider you better prepared to give us correct views of religion, than the narrow and uninformed minds of three hundred years ago. All this worry of christians at the progress of science is a virtual denial of the spirit of Christ, for the study of nature reveals the glory of the same God, as the study of the Bible.

Science and Scripture are therefore the two departments of one grand revelation, and the creed that is to sway this twentieth century must express our truest worship at the manger of science as at the manger of Bethlehem. Here is where evolution has done a magnificent work for the world, and the fundamentalist is under obligations to the evolutionist for a richer and brighter interpretation of the truths that are specifically called christian.

We have tried to make it easy to understand this in these writings. There is really no conflict here. We can not discern the smoke of battle. The christian is a broader and brighter man because of the evolutionary dicta, and we are only beginning to see what a grand future is in store for the world, when this larger conception of truth controls human thought.

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The main objection to these creeds and confessions is, that they do not fit into our age; they are far behind the times.

Creeds are like the cities and houses in which the past ages lived; they were doubtless useful in those times, but to this age obsolete.

The ancient castle could not be made a home in our domestic life; neither can the creeds of the middle ages become the dwelling place of our religious life.

As ancient castles are landmarks of population, links in history, so creeds are charts that give the progress of religious thought and mark great battles and controversies. As the castle and the people who inhabited it were distinct, the people always being superior to the castle, so creeds and the religion sought after are distinct, and the spirit of the religion is always to be greater than the external form of it. I look on creeds as I do on ancient armor; it did very well for past ages to fight in, but is a poor and flimsy paraphernalia for us.

Ancient armor was made of offensive and defensive weapons; so creeds have articles of aggressive warfare and also articles of defense.

They were framed to meet the emergencies of war. They became obsolete when the peculiar

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exigencies that called them into existence, vanished.

Suppose the ladies of this age should make the style of dress of Queen Elizabeth of England the basis of their style, how absurd it would seem! The immense ruffles, the outlandish hair-decorations, the gigantic flounces, would make our ladies objects of terror instead of ornaments and joys forever.

Just as absurd is it to take the religious war-map of the middle ages, and extract from it those sentiments and principles, on which to build our twentieth century religion.

To reasonable people, christians who are dressed in the creeds of the past are undignified, inharmonious, and misrepresentative of the sweeter spirit of the gospel.

There is only one style in the Bible that we can wear with propriety, and that is the style of Jesus Christ, which is the style of character, and love, and manhood for the sake of manhood.

Nine times out of ten, creeds are obstacles imposed between us and the Redeemer of the world. You can never see Christ by looking through a creed. As soon as a man becomes a christian, he is walled around with confessions and creeds. Ministers and theologians are very



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much interested in his reading and study. They prescribe certain works on soul-raising, and how to cultivate piety, how often to pray, how many chapters to read, how many hours to give to meditation on human depravity and help of heaven to overcome sin, and it is no wonder many fall from grace. They catechize him and drill him, and fill him, and tie him up in systems and confessions, and his friends don't know him, and society is given up for the cloister.

What right have men to say what I must believe? But the last word in this connection is, that creeds insist on the non-essentials, and overlook the essentials of religion. In other words creeds are theological and not religious. In this connection, it is curious to note that in the Apostles' creed repeated every Sunday in Episcopal Churches, there is not a single conception referring to character, righteousness, or love, but emphasis is given to the most startling thought of judgment to come:—"from thence He shall come to judge the quick and the dead." In the Nicene creed of the same Church it reads:—"And He shall come again, with glory, to judge both the quick and the dead." All judgment and never love. When these creeds were formulated, they didn't have Sun-

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day Schools, and children and homes were not recognized in the organization of religious institutions. With our present Sunday Schools and lovely homes and higher civilization, it would seem to a sanctified common sense, that we might improve on both the Apostles and Nicene creeds. You can not take Jesus Christ and lay him down in so many logical propositions. Truth is as infinite as the air and the light; who can think of shutting it up in an abstract creed? You can't take religion, as you do drugs, and put it into so many packages and vials, and label each and place them on the shelf of life. Tear a flower apart to analyze it, and you have destroyed it. You can't pigeon-hole religion. No man can have all the truth; no creed can be made large enough even to intimate the glories of love. Religion comes out in a man's conduct, not his confessions. It is as absurd to lay down the religion of Christ in abstract propositions, as to describe the beautiful features of a friend by logical formulas.

It has been the fault of all sects, that they labored so hard to define their religion. It is not definable. Christianity is not composed of fragments, but is one sublime, harmonious whole.

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No man and no school of human thought have a right to express their religious sentiments in a confession and bind it on men's consciences. Here then is a broad enough platform for even an evolutionist to stand on. Let the fundamentalist have his creeds, relics of a past age of intellectual and moral night, the evolutionist, as we have demonstrated in these chapters, can take his position on reason, and love, and character, and live one life at a time, one world at a time, holding that he had nothing to do with his coming into the world and hoping that he will have nothing to do with his going out, and inasmuch as the next world will be the sequence of this world, according to his theories of development, he is invincible and worries not over mud-worms, or monkeys, or earthquakes, or floods, or any other unusual event, but is calm under the system of laws of which he is but an axiom, and complacently goes down to his terminus, sure that what comes to pass, is the best result of organization and evolution.

He lived the long days of many years, and never pined,

He thought, and planned, and worked his heart for others  
given,

He always prayed the prayer of hope and love, as Christ  
outlined,

The longings of a soul that made earth so much like  
heaven.

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And now when time seems short, and eternity dawns, as  
morning light,

When savants claim, that Nature has reached the limit of  
her force,

And hours have changed to seconds, as spanning day and  
night,

When eyes of loved ones seem to say, he's run his course,

He never droops or worries over the certain end, to come  
to all,

But lives the life, so freely given, by One who never fails,  
Surrenders much most fascinating on this rolling ball,

And looks with hope and peace amidst all his threatening  
ails.

The motto of his life has been, in loving deeds to follow  
Christ,

The theory of his faith has been that we must live the  
open life

As lived by Him, who gave His life in love on Calvary's  
heights,

To win the world from sin and woe, and bring victory in  
earthly strife.

"Oh! why should the spirit of mortals be proud" when once  
you think,

Of all the shams and all the vain pretense, as bound in  
creeds,

Obscure the heart of Him, who opened fonts for all to  
drink

And never turned a soul away, whose faith had passed to  
deeds.

So love is on the throne of life, and love alone can solve

The problems which theology has made so hard to under-  
stand

And manhood wins, because love is on the throne, around  
which revolve

The hopes and joys, and gladdening progress of the  
heavenly land.

## CHAPTER VIII

### The Fundamentalist Must Surrender His Superstitions

I PROPOSE to investigate in this chapter the nature, evils, and remedy of superstition. When a doctor diagnoses a disease, he must enter into the very holy of holies of a human life, and every thing that is false and misleading must be sought for, and if the patient won't open his heart the physician can not give an opinion.

In the controversy going on now, the chaff must be sifted from the theology of Fundamentalism, and the truth must become more important than theories. The same may be said of the Evolutionist; if he beholds a thing of beauty, and is brought face to face with reasonable conceptions of religion and the Bible, he must be prepared to accept them, and forswear that vanity of mind, which seems to imply that he knows it all and requires no help from realms higher than the earth.

There are many things in theology and the

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Bible, which are contrary to common-sense and should be abandoned at once.

There are many propositions in the teachings of evolution, which do not meet the approval of a sane judgment, and the candor of both parties, must be appealed to, in order that we may have a system of absolute truth, from which there can be no escape.

It will be no damage to theology and the Bible, to outline these superstitions, which have swayed the world too long, and it can not retard the progress of evolution to raise it a trifle above what may be termed bare materialism. Several years ago it was the pleasure of the author to visit Penmar, on the dividing line between Pennsylvania and Maryland, whence came the name "Penmar." On the very top of the Appalachian range of mountains a large observatory had been erected, from whose lookout in the clear, thin air of a June morning, could be seen with the naked eye, parts of three states, Pennsylvania, Maryland, and Virginia, and could be distinguished horses and cattle in seven different counties.

Alpine scenery may be grander than that from its historic associations, and the mighty deeds of Napoleon, but for extent of prospect,

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ruggedness and wildness of surface, and those elements of nature that magnify creation and incite to worship I do not think the view at Penmar has a rival on either continent. The position I occupied on that lookout was a superstitious position. That word from the Latin verb meaning to stand, and the preposition super meaning over.

Literally then the word superstition means to stand over. The way it came to have its present signification is in this manner. If I had been led up that mountain blindfolded, and the bandage suddenly removed from my eyes, amazement and terror would have seized me. If I had ascended there ignorantly, without ever thinking of the way up and the possible revelations of the summit; if I had meekly followed the guide, entirely in subjection to his will, without any inquiry of my own, my terror on suddenly being brought to light, would have been vastly magnified, and my mind would have been truly in a condition of superstition. Every feeling would have been a superstitious feeling. So far then we can define superstition as a standing still in amazement over unthought of revelations.

Now if you enter the religious realm you may



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very easily discern its application to the human soul. If a minister preach to you a system of mysteries and unintelligible dogmas; if he encourage you only to believe, whether you understand or not; if he says:—"Let me think for you, all you must do is to blindly follow," if you foolishly follow him into the wilderness of philosophy and on to the mountain's top of assumption, without exercising your own reason and common sense, when the air becomes thin and your spiritual guide allows you to see a little, you will be dumbfounded at the mighty revelations of God and your own soul, and a superstitious awe will make you a prisoner.

This then is what is meant by religious superstition,—an ignorant or irrational worship of the Supreme Being, an excessive reverence of that which is unknown and mysterious. Superstition results from ignorance. When you refuse to think out for yourself the mighty, yet simple, problems of life; when you crystallize your religion into an unintelligible creed; when you hire a minister to keep communications open with heaven, so that in the retreat of death, you may escape; when you stop all investigations and barricade all progressive knowledge, so that a sharp cut individuality is lost in a vague

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generality, and an overawing mysteriousness shrouds every field of inquiry, you may rely on it, that superstition will be the result and religion will become to you but a graveyard of buried hopes and decaying memories. Now if you read the words of Paul in the seventeenth chapter of the Acts, twenty-second verse, you will find that his statements throw much light on this proposition. Standing on the Acropolis, in the midst of Athenian monuments, temples, and splendors, where it was said, you could find more gods than men, the Apostle had the courage to say boldly:—"Ye men of Athens, I perceive in all things, that ye are too superstitious." Athens was the eye of Greece, the mother of art and eloquence. It was a great land and a great people. Its schools, gardens and galleries shed a luster over the world and over all the centuries. It was a land of culture, learning, esthetics. The Athenian system of religion was beautiful, and parts of it elevating, but every scholar knows, that feeling and sentiment predominated. Her schools were designed to cultivate the taste. Her temples were built to please the eye. Her religious service was but a series of awful mysteries. Her two schools of philosophy, Epicureanism and

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Stoicism did not reach beyond the present world, and spent their strength on theories that looked only to earthly gratification. The motto of Epicureanism was:—"Eat, drink, and be merry for tomorrow we die." That of Stoicism was,— "Be strong enough to die when you please."

There were practically no open skies, no culture of the aspirations, no progressive thought, no analytic, scientific study. The altar they had erected was dedicated to an "unknown god." That was confessedly the result of all their philosophy and religion, ignorance in regard to the Deity. Their priests performed all the sacred functions in the secret chambers of the temple. It was deemed profane to attempt to learn directly the secrets of the Delphic or Sibylline oracles. Their religion was not the outcome of their thinking but their feeling. It was sentimental, not rational. They ascended the mountain top of esthetics and culture blindfolded, and hence all their worship was an ignorant worship, and therefore Paul was led to exclaim:—"Ye men of Athens, I perceive that in all things, ye are too superstitious." But there is another thought in the word "superstition," which is applicable to the Athenians,

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viz, they stood still in amazement over their altars. It was a fixed, immovable position. With their system of philosophy and life, progress seemed to be impossible. There was nothing beyond or above to which they could aspire. To them religion ended with their temples, altars, and priests. Epicureanism and Stoicism had built great walls about them, and a roof over their heads, which became the narrow and closely covered prison of their hopes and aspirations. In this sense also, as stopping all progress and standing at one place, fixed there by fate, we may call the Athenians superstitious, and therefore Paul told them plainly:—"Him whom you ignorantly worship, I declare unto you; God who made the world and all things therein, who dwelleth not in temples made with hands, neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life and breath and all things, for in Him we live and move and have our being."

But there is still another meaning in the word "superstition" which might have been in the Apostle's mind, but which was most likely attached to it in a more recent age, viz, "over-religious." The Greek word translated superstition has this signification. The revised New

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Testament translated it thus:—"I perceive in all things, that ye are somewhat superstitious." and in the margin the word is rendered, "religious." Now the Apostle didn't mean that they were too devoted to their religion, or that it was wrong to wrap religion around every affair of life, but he did mean, that they had too much external religion for the amount of real piety and religious character. He doubtless meant that their religion was all spent in display and decoration. His criticism was that their religion was all on the surface and did not reach the motives and springs of character. In this sense the Athenians were over-religious. With all their temples, altars and culture, corruption and vice were destroying the nation. It was a religion that rested on sentiment and not on practical righteousness. It was intended to please the eye and not reform the life and conduct. It covered the whole land with its temples, and its priests were counted by thousands, yet when Paul sought for religion, he couldn't find it. There was a great rush to the Delphic Oracles, and costly offerings were made, yet the people were no better for it; manhood and womanhood were declining; hence he said:—"I perceive ye are too religious." If now you have grasped

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these three meanings of the word superstition as illustrated at Athens, we are prepared to study the twentieth century, and seek a modern application of these grosser defects of the Grecian populace and their system of religion.

*First.* Look at our modern ignorant and blind worship of God. Not only is it taught in the old Testament, according to the literal interpretation of the Calvinistic school, but it is the teaching of many modern creeds, on which the majority of our churches are built, that God is susceptible to human passions, and swayed by the same prejudices that sway men. When the children of Israel entered the land of Canaan and drove out the so-called heathen, a scene of woe, devastation, and outrage was left behind. Innocent children were murdered. Womanhood was desecrated. Wanton destruction prevailed. I have heard that woeful invasion of the Jews defended on the grounds that God has a right to inflict direful disaster and punishment on whomsoever He will, because He is God; that rapine and plunder are concomitants of every war, and hence would be characteristic of a divine war on ignorant heathen; that the heathen who had no means of knowing better, deserved destruction at the hands of the Jews,

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who were God's favorites and instruments in His hands to execute His will. Now I can excuse the Jews for believing that God incited them to those murderous deeds, for it was in accordance with the spirit of their times, and they had no higher conception of God, but for a twentieth century christian to justify such belief and crimes of the Jews, and to claim that such is a correct interpretation of God's Book, and to defend such a conception of the Deity, is to go back fifty centuries and bring reproach on the human mind, and to make of God a blood-thirsty monarch. The Athenians with their unknown god were more advanced and refined than our modern religionists, who hold that their God sends war, and wrecks, and death, and originates every pestilence that brings a wave of woe across the land. It is time we understood the Old Testament as God intended we should, as a book of history, not morals; as a book of warnings, not ideals. It is high time we cut out of our religious teachings the superstitious beliefs of the ancient Jews, which are like so many poisonous weeds, carried down over the ages by the winds of destructive philosophy, and ever ready to sprout up and destroy. We can say this certainly, that if God ordered



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or approved such atrocities He is a monster greatly to be feared, but never to be worshipped and loved. That would be the decision of every true-hearted man and woman. If you attempt to defend God in such deeds, you become his partner in crime. The spirit of Christ and the gospel is in eternal conflict with such a God. He is not the God whom Christ revealed as our Father. And if I thought those accounts of God were actual descriptions of His nature and disposition, I would tear the two testaments apart and fling the Old away. I wouldn't have my wife and children read it. If I couldn't find any other interpretation than the accepted orthodox one, I would gladly join Mr. Ingersoll in his tirade against this Book, but no one needs to stultify himself by accepting such an interpretation. Those accounts of God are not actual descriptions of His nature, as He is in Himself, but as He was taken to be by a cruel and blood-thirsty age. The conception of Deity in the Old Testament is similar to the conception of all the profane nations, contemporary with the Jews. In that age there was no higher conception of Deity than that. And we would not expect them to have. Their conception of Deity is just what we look for in that age of darkness and bru-

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tality. If the Old Testament should teach that the ancient Jews had an higher conception of Jehovah, I would be inclined to reject it. If in that age of ignorance and brutality, and inhumanity, the Bible had represented mankind as refined, gentle, conciliatory, humane, and governed by the sublimer spirit of later times, it would bear on its surface a falsehood. It was a day when they ascribed everything to God, when they thought they received every command directly from Him, when all the strange and unusual appearances of nature, which to us are well understood, were interpreted as communications from God. Even the dictates of their own hearts and consciences were called the voice of God. Men sought for signs in those days. They were unhappy without signs; hence they frequently made signs, and delighted in the deception, which made God always on their side. To be convinced that they were following God's commands, gave them an inestimable power. But the future history of the Jews proves conclusively that they were not led by God in their wars and cruelty. Their inhuman deeds, sensual life, and monstrous oppressions bore their inevitable fruit in national ruin and obliteration. Every wrong they committed by

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command of God, so-called, became a whip of scorpions to chastise them. Every wholesale butchery, every act of tyranny, every bestial indulgence, every desecration of womanhood and childhood, tended in but one direction, degradation and ruin. Evil is self-propagative and carries its own penalty with it. A good tree brings forth good fruit; an evil tree corrupt fruit. This is a law of the universe, and God Himself can not change it. If God did or approved such crimes against humanity, why did such results follow? Do you suppose that God would do so much for the Jews, that at last would prove such a gigantic failure? Follow the history of the Jews, till David became a murderer and Solomon a berated sensualist, when prophet after prophet was sent to them and murdered, and do we find that they improved very much? It is true their Mediator came at last but they crucified Him. They became a by-word of reproach among all nations. They have been paying the penalty for all their crimes. While many Jews today are fine people and we love them, yet they are a scattered race and while they may find themselves in time and we hope they may rebuild their temple at Jerusalem, we can not pass by the fact, they are

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sufferers from the misdeeds of their progenitors. But after all is it the prerogative of God, to build up one nation at the expense of another? So that when the ancient Jews claimed that God incited them to war and cruelty, they had no foundation to base their claims on, except their own brutality, and their descriptions of God were but reflections of their own minds and hearts. I am within bounds when I say that there are not less than a thousand volumes in our libraries, written to apologize for God, as He appears in the Old Testament. Have you ever thought how belittling that is of God? In this twentieth century sanctified common-sense must have a God who needs no human defense, who will ever stand on His own grand perfections. It is better to apologize for the Old Testament than for God. The fact is orthodox theology thinks more of the Old Testament and the barbarous Jews, than of God. We can not damage the Bible by letting into it the light of our homes. We need more of the home than of heathenism.

*Secondly*, let us dig up some more superstition in our modern religious systems. It is a most common teaching today, that God created this world in six days of twenty-four hours

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each; that evil was in the original plan; that sin was a divine means of showing forth God's glory; that part of the race was ordained to life and heaven, and another part to death and hell through eternity. These are the plain propositions of a creed quite influential in this age.

The human mind in its highest and grandest exercise would never arrive at any such conception of God. Looking at God out of this twentieth century, with our homes around us and little children on our knees, no one will ever form such a view of God. It is the creation of a diseased intellect, and has been engrafted on the beliefs of this age from the musty store-houses of antiquity. It is the fundamentalism of the middle ages gone to seed.

*Thirdly*, it is taught that Christ was sent into this world by God, to suffer and die on the cross to propitiate His wrath. The Cross has been called an instrument of God. It has been said that God drove those cruel nails, that the Jews and Roman soldiers were passive instruments in God's hands, and that it was the divine Father who offered up His innocent Son in order to have a reason to love mankind, that He might appear just, and holy, and good.

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The fact is that Jesus knew who would betray Him, and he told him to go do it quickly, that Judas was ordained to do just what he did. It is held that this was all arranged in the Garden of Eden, that God put the tree of the knowledge of good and evil on purpose to tempt Adam and Eve, that the wily serpent, who could talk at that time, was empowered to get either one of our first parents. Take that view of the atonement and while I have stated it extremely, it is the accepted teaching, without an ingenious apology, of several systems of theology, and try to form an idea of God and His nature, whose work it is represented to be, and we have a very monster.

No god of Egypt or Greece approaches that God in blood-thirstiness. I am willing to go on record in the statement, that the God of extreme orthodoxy is a tyrant in government, a vindictive ruler in the administration of law, to whom nothing is sacred when His own glory is concerned. When you lay the origin of evil with God, when you make the death of Christ a bloody sacrifice to propitiate His wrath, when you teach men that by virtue of that sacrifice, they can receive the forgiveness of sins, and need have no more concern about their souls,

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you degrade the conception of God, and exceed the Athenians in idolatry and superstition. Such a God may be feared as Moloch is feared, but never loved and worshipped. You may be led to pray to Him out of a terror of His government, but you will never pray the sweet and trustful prayers of a confiding childhood.

On the other hand, if you accept the correct view of the Bible, as ratified by a sanctified common-sense, and harmonizes with a Father's and a Mother's heart, that evil is the contrary of good and coexistent with good, that this world is a school to teach us lessons of life, love, and character, that Christ came to illustrate the highest, holiest life, and offered Himself voluntarily as an example of self-sacrifice and inspiration to the world, to show us God's great, throbbing heart and by His death to consecrate the race to life, that the Jews were His murderers, and that He Himself asked to escape the extreme measures of the cross, and that by doing His will, suffering with Him in the death of selfishness and being resurrected with Him in the life of love, we shall reign with Him and partake of His glory; if you read the gospel in such a spirit, it will present to you a Father who loves His children and weeps with them over



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the stern realities of life and sway of evil, and whose arms are extended to rescue us, and whose words teach us knowledge that will unlock the whole universe, in which are the many mansions of an unlimited development. I believe the extreme Calvinistic doctrine of the atonement is injurious to society. I believe it darkens man's present and future life. I believe it appeals to the very lowest sentiments of the soul, and defeats the true object of the life and death of Christ, which is growth in righteousness and love. If Paul were here to read some of these modern confessions of faith, he would break out most vehemently and say:—"Ye citizens of the twentieth century, I perceive in all things, that ye are too superstitious."

What is the difference between erecting a temple and engraving on it images of God to incite our worship, and formulating a system of theology and crystallizing our conception of God in words, and forms, and rituals, and worshipping them? They are both forms of idolatry. They are both fetish worship. Art is the handmaid of one, language of the other. The one is to the eye what the other is to the ear. If now you consider the second meaning of the

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word given, our modern superstition is greatly magnified, *a standing still in amazement over unthought-of revelations.*

The doctrine of the atonement is called a mystery; we can not understand and fathom it. We mustn't attempt to explain it, but take it on faith. Now isn't this like the worship of Apollo at Athens? It was a capital offense to touch the sacred images, and the people really believed they would be struck dead if they profaned the temples.

As a result all progress was stopped and there was a standing still in terror over their altars. Now it is just so in much of our modern religious instruction and systems. There are thousands of persons in this land, who would consider me sacrilegious in making these statements, and if they could, would have them suppressed.

They say we have no right to go beyond a "thus saith the Lord." There are scores of people today who hold that God finished his revelation in the Bible, that you must not go outside the Bible to find the means and stimulants of spiritual growth, and that God has made no revelations since the Bible was gathered in its present form. If that is not standing

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still at one place, what can you call it? What mean, contemptible views these people have of the Bible! The conviction of my best heart is that the Bible is smaller than God. The modern religionist would make the Bible bigger than God. My studies say that no books and no types can ever contain God, and that no ten thousand millions libraries of such Bibles can do more than approximate the loveliness and glory of my heavenly Father.

I like to think that God has written a thousand Bibles in every year of the past. I like to think that He is sending out revelations, as He is sending out sunbeams. I like to think that the history of man is a revelation of God, and that science, art, and even mechanics are books of the new Bible, which God will give through us to future ages. My children, my friends, my readers are texts of the larger Bible; they all show me God's great yearning, pitying heart. I don't clamor for a new Bible, but I do long to have the world use it as God intended they should, as a door that opens into a larger place, as a sun that irradiates all subjects and events and philosophies. The Bible reveals God just as one of Mr. Roosevelt's speeches reveals the United States government; it must be taken in

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connection with other speeches, and transpiring history, and the crying necessities of the age.

My conception of God is such that I can not limit Him. I can not enclose Him in a book, or form, or language. I have a contempt for our English tongue, when I attempt to describe our Lord and our God, Jesus Christ, the Savior of the world.

I love the Bible, but I love it as I do fountains and spring mornings, and seeds, for what can be made out of them, and what they can do in brightening man's pathway. I don't read the Bible for Archaeology, Geology, Astronomy, scientific, ethnic, or metaphysical investigations, but I read it as a man yearning for light and liberty, knowing I am a sinner and need help from heaven.

I read it through the bursting hopes of my nature. I read it out of my love for my children and friends. I read it with the Spirit of God teaching and blessing me. You can no more stop the revealing power of God, than the shining and heating power of the sun. The Bible is but rudimentary. Every text of it is an open door leading into the larger universe. If this Bible does not open your eyes to see God all around you and within you, it is because you

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are blindfolded by superstition. You are standing still too long over one place. You have not caught the spirit of the Bible which is the spirit of progress, and this is the whole spirit, or really the Holy Spirit. You must get up and move along with the widening sweep of the human mind, and with the enlarging prospects of human destiny. You must cultivate a spiritual sight, not only to see seven counties and three states, but you must see what lies beyond them, and what mighty forces move within them, and what inconceivable glories are to come out of them. Oh! let me tell you, the land of the human soul is God's country, and you must become familiar with that.

*Fourth*, look at the third meaning we gave to superstition, viz, over-religious. Now it is not held that we are too devoted, too good in this age, but it is claimed that we are making a gorgeous vehicle out of religion to carry us to glory; we are building magnificent churches, organizing mighty denominations, erecting showy altars, and constructing an awe-inspiring ritual, at the expense of solid religious character and life.

It is said that men do not pray as much now as they did in past ages. Why don't they?

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They build a church, that prays for them. They sustain great missionary enterprises, they intercede to God for them. They hire a preacher, he prays for them. They organize ten thousand institutions, which become mediators between them and God, and Christ is lost sight of in the midst of all this worship, and christian character is left to chance to develop. Rites, and forms, and ordinances are paramount. The time has come, and the evolutionist is helping to bring it about, when we must define a christian as a character-builder, and when not in temples will we worship God, but in the fruits of love and the lifting of burdens off the shoulders of our heavily-laden fellow men.

We have the same natures the Athenians had, and our tendency to run to display is the same as theirs, and Paul needs to preach the same gospel to us:—"I perceive in all things, ye are too religious."

One more phase of the fourth meaning of this word superstition. In the passage of time the word superstition has come to mean, scrupulosity, fanaticism. For example I know a man who won't go into a church without making the form of a cross on his face; it is the bondage of superstition. I know another who can not

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eat a piece of cake without asking a blessing or saying grace. He is afraid God will think him a thankless wretch if he doesn't go through a form of prayer.

If I had such a conception of God, I would be afraid to take a breath of air. It is a form of words he is in bondage to. I delight to thank God for my daily bread, but I don't need to tell Him of it every time I take a lunch. We show our appreciation of God's goodness by eating enough to make us healthy, and using our strength in doing good and making others happy. We had a student in college who couldn't sleep without spending an hour in praying so loud that no one else could sleep as long as he prayed. We very seldom went to bed till he got through his evening devotions, as he called them. It was ascertained afterwards that the fellow had committed a crime against society, and was a victim of vice, and we knew that he was praying for peace of conscience.

He prayed to get rid of the devil. It was the bondage of superstition. It is believed by many today, that at the baptism of an infant, the devil is cast out. Many think, if they have the Holy Communion before they die, they will be more likely to go to heaven. It is all superstition,



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the only remedy for which is more knowledge, more loving, more light. When at evening I stood again upon that mountain top at Penmar, darkness had settled over the valleys, but my face was all aglow with the setting sun. It was night in the lowlands, but sunny brightness on the mountain's top.

Don't you see, it was my position that made the day linger, while all below was shrouded in gloom. My dear readers, your souls will be bright and the eternal day will linger, just as long as you keep above the darkness of fear, ignorance, and superstition, and remain on the mountain's top of truth, righteousness and love, for God the Eternal, is there, and in Him is no darkness at all.

Now what is the sense of holding to these theories, of theology and religion, which we have analyzed under the philological and historical meaning of that word superstition, kneeling on them every Sunday in our churches, and teaching them to our children in Sunday School when they are contrary to every sentiment of a loving heart? This is the weak point of the Fundamentalist, in trying to preserve the fossils of a past age and seeking by systems and rituals to inject life into them, when they have

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been dead for long ages, and really were never alive.

The Evolutionist is the truer philosopher; he uses fossils of the old days and prehistoric times, but they are dead to him, and he uses them only as connecting links. Fossils are all right, if we treat them as being dead long ages ago, but to make them live in our modern religious thought, is a monstrosity, and opposed to the Divine Government. Fossils, molecules and germs are just what the Evolutionist bases his theories on, but to him they died long ages ago, and he uses them only for pre-historic studies, but since he can not account for the life they once had he ought to be willing to accept any theory that fairly accounts for the beginning of life on this globe, whose presence is indicated in these writings, as the Supreme Life-Giver and Light-Giver of all the universes of space.

Our conclusion would be, if the Fundamentalist is willing to give up his fossils of religious thought, and the Evolutionist is willing to accept the only Life-Giver we have been able to find, the controversy would be closed, and the combatants would shake hands over a sublime victory in this arena of life and love searchers.

## CHAPTER IX

### The Bible Does Not Antagonize the Free Thinking of the Evolutionist

HAVING shown the futility of Creeds in the religious life of the age, and having exploited some of our modern superstitions, which we pardon the Evolutionist in rejecting, we wish to ascertain if any of the Apostles or even Christ himself, spoke any words, which might be construed to condemn this spirit of free-thinking on religious propositions.

We have claimed on our title page that Evolution is in harmony with the Bible. In order to demonstrate this, we enter another claim that the Bible encourages the largest Free Thought, and furthermore, that from the standpoint of His age, and the opposition He met with from His own people, to whom He came as the prophesied Mediator, to redeem Israel, Christ himself was the veriest Free Thinker, in opposition to all the dogmas and rites of the Jewish Institution, and that He openly and repeatedly claimed

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to be a free hand and a free mind on all questions proposed to Him, and we claim also that the Apostle Paul was decidedly in advance of the Nazarene. In these writings we have not demonstrated where the Maker of the universe came from, or who were His progenitors, but relegated his origin to the mysterious, but we decided that Some One must be on the throne of life, and there being no other course to pursue, we gave to such a Power our devotion and incipient worship. In this chapter we will call Him God, which name is as expressive as any other we might apply. In one of his inimitable Psalms, the "sweet singer of Israel" says, "that he desired to dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord and to *enquire* in his temple." It is remarkable that out of that remote age, of limited resources and unfavorable surroundings, should come a conception which strikes the keynote of all discussion on this question, and announces the simple proposition that those who begin the religious life, are inquirers into the ways and truths of God, that they are free-thinkers, and great askers of questions, and seekers after knowledge. The Bible is full of new ideas, if we read it thoughtfully, and the

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period is never in evidence, but every page glistens with interrogation points, as we shall see in our investigations.

If Tom Paine, and Voltaire, and even our own Ingersoll had read the Scriptures for the truth's sake alone, uninfluenced by the sophistries of medieval theology and ecclesiastical bigotry, they would not have degenerated into antagonists, but might have expressed the beauty of God in sublimest poetry out of the talents nature endowed them with. If christian people study the Bible more earnestly and unhampered by tradition, getting back to Christ and catching His Spirit, they will find it unnecessary to apologize for the narrowness of their religion and may safely hold the position that it is collateral with the broadest range of thought and the freest spirit of inquiry. Instead of running against a wall by becoming a christian, he will be getting out of confined positions and passing forth upon the limitless fields of study and knowledge.

It is a good deal like an attempt to climb a mountain. Before you begin the ascent proper you must thread your way among the thick underbrush, and over ravines, and often through dark caverns; you can't see far around

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you, and you stumble and fall in your haste to reach an elevation. By and by you will reach timber-line, and the air will become clearer and you will begin to get a view out, but you are not yet on the summit. Your motto must be "upwards" and "onwards." As yet you can see but one side of the mountain; you can look out behind you, but before you is that stupendous mass of rock. At last you reach the summit, and you breathe more freely, and you have a wide and varied view, but after first impressions are worn off you see an hundred other mountains, and you wonder what is beyond them. You have done well to get upon the summit of one mountain, but if you are a true climber, you will seek to climb others, and if you have caught the spirit of a true explorer, you won't sit down and glory in that one ascent, but you will press on for other victories in that line. It is just so in the religious life.

As soon as you become an inquirer into the ways of God and the out-reaches of your own soul, and desire to know how the world looks from a higher moral and spiritual standpoint, and can no longer control your passion for exploring and learning and knowing, you will be surprised at the many doors opening to you, and

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new lands of truth and beauty revealed to you. At this point Jesus Christ does his greatest work, for whatever else we may say of Him, he attains his grandest character as an explorer, a discoverer, a revealer, and the spirit of his life and work encourages our race to climb the steep declivities of faith and self-denial, and bids us welcome to the top of not only one mountain, but shows us thousands of others to climb.

The motto of true religion is always “upwards” and “onwards.” The christian journey is pursued in a mountainous country. The temple of Jesus Christ is located on a mountain top. Mount Sinai, and Mount Horeb, and Mount Olivet, and Mount Calvary, were the scenes of the crises of Christianity. They are the points where new views were given, and are observatories of the grand revelations of future glories and triumphs. There is too much religion in this age with a period behind it. Have you ever thought that the temple of God has its walls all covered with interrogation points? This is what the Psalmist means by the motto with which this chapter opens:—“to *enquire* in his temple.” Free inquiry is the spirit of a true and abiding religion, and is the spirit of the Bible. In order to demonstrate this proposi-



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tion, it is necessary for me to present three lines of thought, (1) the analogical argument; (2) the Scriptural argument; (3) the historical argument. All I may hope to do in this chapter is to indicate some paths of reasoning, which will lead my readers to the inevitable conclusion that free thought is an essential condition of harmonious religious growth.

The process of reasoning by way of analogy has always been the most effective on moral and religious questions. It is a settled fact that the same God who made stars and mountains and rivers, also made man and it is beyond question that we ought to be able to detect a similarity of method in all his works. Just as the peculiarities of a writer will appear in his style, and it is impossible for him to conceal them, so the peculiarities of the divine Worker will appear in all His works, and I am glad to think that He has not tried to hide himself in any one of his revelations.

Now take a seed. Every seed is an individual. It is an unit. You can lay that seed away for thousands of years, and it will not perish. There appears to be no life in it. Now if you open that seed, you will find a curious substance within. If the seed is old it will be dry and hard,

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and you can make a powder out of it which the winds will blow away. If the seed is fresh, the substance within will be oily and gelatinous. Take a magnifying glass and you can discern the embryo; you can pick out the radicle or to use a better term the caulicle, which is to become the stem or trunk of the future tree. You can even separate the cotyledons, which are like wings and are to become branches and leaves. Around this embryo is a sweet substance in most cases, which affords food for the plantlet in its elementary life. All necessary provision has been made for the support of the seed in its embryonic stage. Now what is necessary that that seed may germinate and grow? Two things are necessary, (1) that it be planted in good soil; (2) that it have rain and sunshine. Both the soil and sunshine are supplied from sources outside of the seed. The soil itself is of no use. The sun by itself is of no use. They must be combined and concentrated upon it. Now the very first thing the soil accomplishes is to moisten the seed and cause the embryo to swell, which forces apart the surrounding shell and lets it out. An act of liberation is the first act in the growth of that seed. I never see a seed or

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plant but what the embryo seems to cry,—“let me out.”

It is an appeal to the soil and sunshine for liberty. Nature at once grants the request. The sun and soil and rain all respond, and when the plant peeps through the ground, it seems to be crying for more liberty. It comes up all wrapt in inquiry. Take away obstacles; loosen the soil; give it water; let the sun shine on it, and it will grow into a vigorous tree and the birds of the air will lodge in the branches thereof. Every stage of its growth is an appeal for liberty. It will reproduce itself thousands of times. You can graft all kinds of vegetable life into it. It is of unspeakable variety. Nature always responds to the cries of that plant. Every little prayer it sends up to nature, as seed, as plant, as tree is answered, and you can not find a stage of that seed's life when you could put a period behind it and say:—“It is ended; it has reached the limit.” Every stage of its life glistens with brilliant interrogation points.

Now there we have, I believe, a model of all growth in all realms of the universe. I believe the seed plan is followed in the development of the intellect, the sensibilities, and the will and that it is the method of all growth; *hence evolu-*

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*tion must be the basilar principle of any book that teaches religion.* Whenever you seek for religion on any other principle, it will fail. Whenever you seek on this line, it will succeed. It is the divine method or the method of nature and we dare not ignore it. The analogy holds out in every particular. What is the symbol of our public schools? The interrogation point. Thought-seeds sown into the soil of the mind. The old Magian prayer of "more light—more light" voices the spirit of a true intellectual growth. The Greeks and Romans believed that the gods lighted fires in men's minds. The spirit of inquiry, which the Supreme Intelligence of the universe always responds to, is the open door to all knowledge.

Now it is just so in the religious growth. Our nature is the soil; the seed is the truth of God which he is dropping as liberally as the sun sheds its radiance; we must have divine influences and the Spirit of God which come from outside of us and from above, same as sunshine and rain in order to grow religion. Cut off from the divine light and the divine influences we have no more right to expect good results, than a farmer has to expect crops without the sun and the rain. What would we think of a

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scholar in the public school asking God to give him an education all ready made up for him? The law of inquiry must be followed. He must study, investigate and think before he can develop intellectually. How absurd to ask God to give you religion! He can no more give you religion than he could give you an education. Education and religion come along the same lines of inquiry and growth. God could make brains and fill our skulls with them, but that is not his method of working. He could make religion in large quantities, if he chose, and confer it upon us, but it is not his method of working. The very first cry of a person, who becomes a Christian is, "Give me light." The very next cry is the same:—"Give me more light." The cry all the way through the religious life is:—"more light." And I am glad that God will always respond, as nature does in the case of the seed. He has given the Bible to instruct us. He gave his Son to love us. He is more willing to give his Holy Spirit or the Spirit of Wholeness than we are to give gifts to our children. The Bible is like nature, every verse of it and every turn of it propounds a question. The Holy Spirit is the spirit of inquiry. If you have reached the end of your

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religious life; if there isn't any more to follow; if you don't get other views and see farther and desire to know more, you may rely on it, whatever else you are up against, you are no where near the religion of Jesus Christ as taught in the Bible. Let the seed of truth germinate in your heart; let it produce fruit in your character; every blossom on that tree of righteousness will be an interrogation point.

Our next line of reasoning may be called the Scriptural argument. Is the Bible the champion of free thought? Surely it may be said, there is no text in the Bible that shuts us up to an ended and limited knowledge. Take the motto of this chapter, it announces that the temple of religion is the place for inquiry and thought.

Take the case of the Young Ruler; he went a little way in the religious life, but thought he had it all, and Christ condemned him because he stopped, he refused to go ahead.

Take the words of Isaiah:—"Come now and let us *reason* together," spoken by God himself. Take the words of Christ himself:—"Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you." Take Christ's treatment of Thomas. He granted him every

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facility to investigate His claims that he had risen from the dead. There is no passage in the Bible which says:—"stop your thinking." Take the words of Paul:—"I speak as to wise men; *judge* ye what I say." He didn't ask any one to receive his statements because he said so, or because the Bible said so, but because they were eternally and immutably true in themselves. He meant to say:—"You have reasons and judgments; you are wise in other matters; exercise the same wisdom and judgment in religious matters."

The spirit of the Bible is that we should study these things, analyze them and let the light of intelligence on them. If religion is true it will harmonize with common-sense. If it doesn't, it is unworthy your attention. If an institution won't bear examination, it is not worthy our support. God will never dishonor the reason he endowed us with. God started out to make a race of thinkers, and his Bible must be in harmony with that plan. According to Paul the christian religion is an intelligible and highly reasonable religion. Compare the first book of the Bible with the last; compare Moses with Isaiah; compare John Baptist with Jesus, and we discern progress and growth. The New Tes-



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tament is an answer to the Old, and many of the discoveries of today are answers to the New.

One thing is certain, if the Bible enslaves the mind, it ought not to be read by any one. If it does not hedge on free thought, it is worthy of being studied by all. Then stop to think, if the Bible enslaves the mind, and discourages free inquiry, it is indeed curious and a most inexplicable riddle, that all our great colleges and universities should have sprung from the sacrifices and contributions of the lovers of the Bible.

Their foundations and endowments came from devotees of the christian religion, and to-day the greatest scholars of the world drink at that fountain, and if you ask why, it is because they were unlimited in their studies and investigations. But consider the acts and words of Christ himself. He was an enigma to the Jews. If there ever was an iconoclast in all history, who broke up the images of a past religion and opposed the ideas and ideals of His age, for which His own people crucified Him, can you point to a more insistent one than Jesus? He drove the money changers from the temple and told them in the sharpest words, that their idea of religion as a condition that was settled and

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beyond question and further inquiry was all wrong. He taught them that Judaism as a comma was all right, but Judaism as a period was all nonsense.

He announced that the old was to give way to the new. He formally abrogated what was unjust in the old, and made a decided turn in human history. Strange indeed that this old world should have made a new start when he died. Strange indeed that there should be only two epochs in all time, that which was before Christ, and that which was after Him—B. C. and A. D. The Jews condemned Him because He plucked corn on their Sabbath but He overwhelmed them and incensed them, when he said it was in accordance with His lessons of life. He ministered to the sick and healed human infirmities on their Sabbath, and they stoned him as a violator of their ceremonial law, but it worried Him not, because He was a free inquirer into the ways and plans of God.

There was not an hour of His three years' ministry when He was not in antagonism to the accepted religion of the day, and even His own people. Paul met with the same experience as Christ, and did not hesitate one minute to tear out stones in the foundations of Juda-

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ism. They tried to bring him into subjection to forms and ordinances, but he became somewhat choleric and asked them:—"Who has bewitched you?" He derided their new moons and holy days, as mere forms to hold in bondage the intellect. They assailed him on the subject of baptism and he said:—"I thank God that I baptized none of you; for Christ sent me not to baptize but to preach the gospel." He told them he wasn't a preacher to establish a system, but to proclaim love and new life for the world. On Mars Hill at Athens he patiently submitted to all kinds of questions and answered them in the spirit of progress.

The orthodox Jews looked on both Christ and Paul as innovators, and they were both killed because they introduced a new system of inquiring into and settling religious questions. They were both radical reformers and as such were rejected by their age. But follow along the line of history from Christ and the Apostles, and you will find that free thought kept the dominant religious institutions from disintegration.

The Middle Ages constituted a long period of darkness to be broken at last by the spirit of inquiry of Martin Luther. He tore away their old superstitions and announced the glad

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truth that the mind of man was free. They hurled at him their monkish adumbrations of intellect, and antagonized him with bulls of Popes and anathemas of social ostracism, but he grandly proclaimed the right of individual opinions in religious matters and the royalty of conscience and dignity of faith. We might take our readers through France and live awhile among the Huguenots, and spend some time with the Moors in Spain, and more time with the Puritans in England, and study the violent and barbarous persecutions, in which thousands suffered and died in defense of this same free inquiry and freedom of conscience but every school boy is familiar with the blazing historical fact, that the twentieth century has dawned and our present progress developed, because a few sturdy souls in the different eras of the past, championed this freedom of thought by wiping out all subterfuges in religion, and openly and fearlessly declaring for an unfettered Bible, an unbound democracy of thinkers, and an untrammelled conscience, out of which we humbly believe came forth brighter and broader national governments.

To accentuate the force of the statements of this chapter that free thought was not only in-

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sisted on by Christ and His Apostles, but was an actual preliminary to the formation of a true christian character, and was a basilar conception of their philosophy treating of their relations between God and man, it is my purpose to give a brief analysis of a parable spoken by Christ, in which He recognizes and approves and holds up for imitation, the spirit and deeds of one whom society called an heretic.

This appellation has been so often applied to the evolutionist in this age, and fundamentalism classes all evolutionists with unbelievers and antagonists of the Bible, that this parable will cinch the proposition that even the World's Redeemer Himself, held up for our admiration one who was ostracized by orthodox society, and in opposition to accepted teachings.

This parable of the Good Samaritan emphasizes the fact that Christ didn't consider what others thought before expressing His own opinion, but fearlessly pronounced the results of His own thinking, and He did this without regard to consequences, even though the Cross was looming up before Him. This spirit of independent thinking is most sublimely dramatized in this parable of the Good Samaritan.

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In our analysis we must notice several historical facts.

(1) There was a bitter antagonism between the Jews and the Samaritans. Extending far back into the remote history of Judaism, the Jews had no dealings with the Samaritans. Very nearly the same feeling existed between them, as there is now between Gentiles and Jews, or as there is in the south of our country, between the negro and the white.

It was proverbial that a Jew would treat an animal better than a Samaritan, and that a Samaritan would as soon think of touching a leper, as a Jew. Rather than pass through the habitable parts of Samaria, and run the risk of coming in contact with the despised Samaritans, the Jews had made a private road through the desert between Judea and Galilee.

(2) Another act to be remembered is, that the Samaritans were heterodox Jews. They had long before been excommunicated from the rights and privileges of the Jewish church. They had no connection with the Temple at Jerusalem. They had their own temple and synagogues, in which they worshipped God in a peculiar manner. The Jews called the Samaritans, heretics, infidels, unorthodox, just about

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as vigorously as many in this age apply the same terms to Unitarians and Universalists and Evolutionists, and it is known that both nationally and ecclesiastically, the Jews and Samaritans were at swords' points.

(3) Another act to be noted is the superabundance of priests in Judea. It is stated that 12000 priests lived at Jericho. And then too we must notice the superabundance of thieves and criminals in that country at that time. Of the 40,000 workmen on the Temple, discharged by Herod, many of them, Josephus says, became thieves and robbers on the highway between Galilee and Jerusalem. St. Jerome, an old Latin writer, says, that a particular spot on this road, between Samaria and Jerusalem, was known as the bloody way, on account of the murders having been committed there, and in his own time, he says, the Romans had erected a fort and maintained a garrison to protect travellers. So that it is evident that the parable of Christ is founded on facts and taken from real life. Thus the background of the parable is historical.

With these facts before us, we are prepared to consider the question of the young lawyer, with which the parable opens:—"Who is my



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neighbor?" It is a pertinent question to each one of my readers, who is my neighbor? Whom am I to help? Towards whom must I expend my heart's affection and place the royal gift of my charity? Let us answer it from Christ's own words and lessons. When this question was asked Christ, I am glad he didn't theorize in answering it. He did not spin a system of moral philosophy, but enunciated a rule of practical humanitarianism. He might have taken the young lawyer aside and built a refined theory as to who was his neighbor, but Christ was not a theorizer but the Son of man, and as such he touched the universal heart.

Cold, shrewd, calculating policy didn't have a place in his teaching and work. He was not enslaved to any system of theology. He used but one text in his preaching, that was *man* and his necessities. He had but a short creed,—I believe in the supremacy of duty, guided by the spirit of love, and I will count no sacrifice too dear to redeem mankind. Our libraries are full of books treating of society and the relation of man to man. A thousand volumes of this age attempt to answer the question, "Who is my neighbor?"

It is all refined estheticism, tottering air-

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castles, freezing abstractions, and cold dialectics. All that these books have tried to tell us, Jesus Christ told us in one word, the man who needs your help the most is your neighbor. But there is another peculiarity about Christ's answer to this question, he didn't tell the young lawyer to go home and pray for light. He didn't command him to fall down and worship Him as the Son of God, but he bade him go forth and help his fellowmen, and therein he taught the grand truth, that the only way you can glorify God, is through the creatures whom he loves.

In this age of immense theological systems, it is refreshing to receive such a lesson from the lips of the Redeemer of mankind. The truest worship we can offer God, is that which restores the broken string of human hope, and makes music in the world around you. The only inspired word of God, is that which lives in human loves, which says,—“peace, be still,” to troubled souls, which rifts the clouds above and breaks the dawn of another life on darkened minds. The way to God is through hearts that ache, minds that inquire, lives that toil, and hopes that burn in human breasts. The world for which Christ died, is the throne on which he

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reigns. The truest prayer is that which lifts a burden from another's heart, which draws from filth and sin a fallen soul, which strikes shackles of fear from those who die, and gives knowledge to those who live. Have you never read the words:—

“He left a load of anthracite  
In front of a poor woman's door,  
When the deep snow, frozen and white  
Wrapped street and square, mountain and  
moor.  
That was his deed;  
He did it well.  
What was his creed?  
I can not tell.”

The English poet Montgomery has answered this question, who is my neighbor?

“It is he whom thou  
Hast power to aid or bless,  
Whose aching heart and burning brow,  
Thy soothing hand may press.

Wherever thou meetest a human form  
Less favored than thine own,  
Remember 'tis thy neighbor, worm,  
Thy brother and thy son.”

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The life of Kosciusko, the Polish exile, furnishes us a good illustration, on this point, who is my neighbor? Kosciusko had formed the habit of being compassionate to the miseries and sufferings of others.

It is related of him that on one occasion, he sent his servant to convey a package to a clergyman in the community, and bade him ride his own favorite horse. On his return, the servant said he would never ride that horse again unless his master sent his purse along at the same time. Kosciusko asked what he meant and received this answer,—As soon as a poor man on the road took off his hat and asked for alms, the horse immediately stood still, and would not stir till something was given to the petitioner; and as I had no money, I was obliged to make believe I gave something to satisfy the horse and get him along. Of how few of us may it be said, our dumb animals have learned the habit of pausing at the cry of suffering, from our own actions? If then you ask me, who is my neighbor, I answer, the first one you meet, who needs your help. If you ask, what is it to be a Christian, I answer, without theorizing, to help others. At least that is the plain teaching of this parable.

A great many persons treat the church, as

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Kosciusko's servant treated his horse, they ride it to glory and make believe they are charitable. Whether they will get to heaven in that way, is not very hard to answer.

Love to our neighbor assumes divers forms, (1) in the family it is tenderness and help; (2) in the community it is courtesy, considerateness; (3) in friendship it is sympathy; (4) in business it is integrity; (5) in distress it is mercy; (6) to our country it is patriotism; (7) to the world it is benevolence passing into beneficence; (8) in the church, it is brotherly kindness. The solution of the problem of our destiny is to be found along all these lines. Not syllogisms, and systems, and ordinances, but love. There is only one answer, — "Love one another."

But let us look more closely at the parable. Three classes of persons came within reach of that unfortunate victim of robbery and attempted murder,—(1) a priest from Jericho, who was a representative of the orthodox religion of that day; (2) a Levite, who was an assistant of the priest in the temple service, and also a representative of the religion of the day; (3) a certain Samaritan, who belonged to a class ostracized by the Jews and called heretics and

infidels. Considering then that the priest and Levite belong to the same class, we have really only two classes, the religion of orthodoxy and the religion of heterodoxy, and there is painted a picture in which even our own times may be discerned.

It was the duty of this priest and Levite to seek out the distressed and relieve them. At this very time, the priest was on his way to Jerusalem there to execute the solemn duties of his office, or having accomplished his work, was on his way home. It was the active work of God he was engaged in, when the wounded man appealed to him, and one would naturally suppose he would be prompt to respond. The utter heartlessness of this priest and Levite has always made a deep impression on my mind. They were the very persons of all the people, who were depended on to perform such works of charity and relief.

But on their way to serve God, they passed by one of God's creatures. A grand opportunity was afforded this priest to offer, for once at least an acceptable prayer to God, but he passed it by, to offer his hypocritical and formal utterances in the temple. He was so intent on saying a prayer, according to a form, that he hadn't

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time to give a lift to a suffering fellowman. And then too, this priest was a man who had the power to help. These priests had wealth and influence, and one simple word from him, would have placed the wounded man in comfortable circumstances. There is something very striking in Christ's bringing a priest along that way. He brought the negative pole of one man's need into contact with the positive pole of another man's power to help; one man's want and emptiness near to another's fullness and power to bestow.

These two opposite poles came together, and there should have been the flash of sympathy and the circuit of love; but the priest was so wrapped up in his religious service, in the temple, that he repelled the current and the circuit couldn't be formed.

If you now discern closely, you will learn a great many lessons applicable to our age. In making these statements, I have no desire to cast reflections on the religion of Christ or church of God. In using the word "orthodox" I mean the accepted teaching of the ecclesiastical authorities of that day. Of course the priest was an accepted teacher, the Samaritan was one of the heretics of that age. I am sure the Sa-



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maritan came nearer Christ's ideal, than the priest, and represented the correct teaching of the Bible, so far as they had it then. My one motive is to emphasize and enlarge the conception of the religion of Jesus. It is certainly my privilege and duty to ring out boldly the truths which Christ taught. I have no fear for the gospel of Christ. It is established on the eternal verities of life and character, and this parable of Christ, is one of the strongest arguments of its divinity and power, but we mustn't be afraid to accept *all* of it. We never need to apologize for it. Let us be willing to learn what Christ teaches.

The *First* lesson taught by Christ, is, that a large knowledge of orthodox sentiments wont avail anything unless it leads to practical results. Christ despised that kind of orthodoxy that is supra-scrupulous of the forms of religion, but neglectful of the practise of it. An iceberg is an orthodox work of nature, but it is terribly cold and destructive. A man may be exceedingly orthodox, and not have any religion, like this priest. The big hearts of every community ought to be in the church. The little hearts of every community are often in the church. It ought to be the other way, big hearts

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in and little hearts out. It is this reversal that has done incalculable harm to the cause of Christ. If religion doesn't make a man's heart big, it hasn't done much.

*Second*, there is such a thing as being too much interested in God, and too little in the world, for which Christ died.

We keep our eyes fixed on God, and shut them when we look at his creatures. There is a good deal of sense and more religion in Tom Paine's words,—“the world is my church, to do good is my religion.” We are so taken up with singing and praying and worshipping, that we don't hear the cries of the world. This priest was in such a hurry to get to Jerusalem to say his prayers, that he didn't hear the prayer God made to him in His suffering child. Christ teaches us the very opposite truth, viz., that we ought to be so wrapped up in the practise of religion as to forget to say our prayers. The best prayer meeting you can ever attend on this earth, will be in some home of suffering, where you and God are putting your shoulders under another's burden of anguish. On that bloody way to Jerusalem in the dark night, that priest would have seen more of the glory of God than

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in the magnificent temple of gold in the Holy City.

*Third*, we learn that whatever we can do for others is infinitely less than what has been done for us. You can never do for another what God has done for you, and that ought to make you gracious to every one you meet. Who raised you out of the horrible pit and the miry clay? Who sustained you when troubles came thick and heavy? Has God ever passed you by?

*Fourth*, we must notice that those whom we call unorthodox often perform services acceptable to God. Christ was broad enough to acknowledge good even in a Samaritan. The distinctions we often make, are not the distinctions of God. We call a man a heretic and infidel; he may not be so in God's eyes. The Jews called the Samaritans heretics, infidels, dogs, but Jesus Christ held one of them up as an example, and said:—"Go thou and do likewise."

If the Fundamentalist followed this advice of the Redeemer in his treatment of the Evolutionists, the orthodox churches of this age would call a council at once and excommunicate him. The orthodoxy of this age cuts out those statements in the New Testament which make the

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charge that Christ was a "wine-bibber and glutton and associated with sinners."

Christ acknowledged that such a reputation was given Him.

It was an aspersion on His character and life, but He was doubtless most free in His intercourse with the world and paid little attention to a reputation as long as His character was grand and noble.

Yet if He came to this age and acted so, He could not occupy the lowest pew behind a column in any of our churches. Follow along the lines of His biography as given in the gospels, and we find Him always acting with boldness and freedom and never giving one thought to what might be called in that age the proprieties, but He was always a Man among men, one who solved difficult problems, one whose influence was always on the side of mercy, one who lifted burdens from the heart of society, and we love Him because He was a radical of the radicals. That was the business of His Father, which He came to transact in the world, for which He died.

Never an ascetic, never a recluse, but ever the Son of Man, in which shone forth his divinity

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as the Son of God. This is the introduction I would give the Evolutionist to Jesus, the Christ, and His lovely gospel, or good word, and we cannot give Him the title of our modern clergy, and call Him "The Rev. Jesus Christ" but always "the Man of Calvary and Golgotha."

## CHAPTER X

### Paul a Freethinker and His Religion Not Insanity

**T**HERE is a piece of advice in Paul's letter to Timothy, which I wish to apply to the religious life of this age. It runs as follows:—"But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

He makes a strange and marked contrast of fables with godliness. By fables he means the mystifications of the religious nature. So many stories were prevalent in those days about supernatural influences, so many claims to mysterious gifts from heaven, and there was so much sentimental rubbish thrown in the way of pure religion, that Paul, as a great teacher, had to guard his faithful disciples against it.

There was a rush to forms and ceremonies, and so many had become intoxicated in the excesses of the religious meetings that it became necessary to put a stop to it if possible.

People became bewitched and lost all control

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of themselves, and many arose to claim special powers and divine influences. It was necessary for Paul to demonstrate that to become a christian, a man didn't need to make a fool of himself; therefore he said:—"Refuse old wives' fables and exercise thyself unto godliness."

He meant to teach that the best way to become a Christian was to cultivate a good and true heart. The best religion, and the only true religion, is godliness, a reproducing in your life of the spirit and aims of Jesus the Christ.

Confessions and genuflections and outward forms, a glib tongue in prayer meeting, and a great display of charity do not make a man a Christian any more than good clothes and fine houses are evidences of a gentleman. God-likeness is the only mark of the Christian, and God doesn't care how you develop it, only so you have it.

In other words there is a proper use of the religious nature, just as there is a proper use of the body and the mind, and there is a most destructive abuse of the religious nature, just as the body and the mind may be abused. The reverent study of this interesting analogy will throw light on many difficult problems of our race.



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The object of this chapter is to carry the sweet spirit of Christ into the history of the subject in order to demonstrate, that a man doesn't need to become a lunatic, to become a Christian. If it should appear that the writer is a trifle severe in his criticisms please bear in mind that the patient is very sick and heroic treatment is demanded. I am led to point out these errors in order that we may construct a better building, and at least get closer to him, who breathed out his life for human redemption.

If I should say anything against your favorite creed, please remember that I must tell the whole truth, and that the truth alone must be the favorite with the scholar and lover of his race.

The proposition is indisputable, that if the religion of Christ comes from God, it must be practicable and one that we can follow and still stay on earth, a religion of common-sense, designed for men and women, *not angels*. This kind of religion has been frequently pushed back, trod upon, and ridden over by a religion of forms and ceremonial worship, which owed its power to great organizations and impressive festivals. Jesus Christ taught the religion of doing good, of making men better and happier,

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and I believe this would be the prevalent religion to-day, had it not been to the interest of those who controlled religious thought to place obstacles in its way. Let the teachings of Christ prevail in society, as he meant them and illustrated them in his life and work, and it would be impossible to perfect organizations like our modern ecclesiastical denominations.

The simple teachings of Christ are self-propagative. They require no priesthood, no hierarchy, no steel-clad theology. The spirit of doing good is contagious. It is a river that may be dammed for a while, but soon it spreads out and by a force within itself sweeps away all obstacles. Its very simplicity is its strength. No propaganda is needed to keep it in its channel. Its overflow is necessary to its success. Truly did Christ compare His kingdom with heaven; it is to permeate and quicken all humanity. It is like a seed ever retaining its vitality, though hidden for centuries in an Egyptian mummy. There is even infinite life in the religion of christian charity and beneficence. It would be more prevalent to-day, had not the narrowness and bigotry of past ages attempted to keep it in the channel, and prevented its overflow.

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To change the figure, it is evident, there is an highway through every age over which men's thoughts and deeds travel. It is the design of God that this highway be kept open and free, so that what is best, sweetest, and purest in one age may be allowed to pass and pour its freshness into succeeding ages. But it has frequently happened that men have erected barriers to its passage. True progressive thought and the larger Christianity have for their object, the keeping open of this highway. Blessed are the minds and hearts which are consecrated to this sublime work! That is the humble object of this chapter, to cast some of the rubbish out of that highway. Whatever is artificial and narrow; whatever belittles the mind and freezes the heart; whatever increases the power without, at the expense of the power within humanity, whatever destroys independence of thought and free inquiry is to be deprecated and resisted by the earnest disciple of Jesus Christ. We do not enter this discussion because we delight to criticize and find fault; we are only seeking for the truth and "*the truth shall make you free.*"

When we consider the multitudes of men who are living in their lower natures, out of the reach of the gospel, and when we discern how

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small a proportion of mankind are under the influences of churches; when we notice how great the power of evil is in society, and can hear the cries of our fellowmen for light in darkness, for relief from suffering, and for the lightening of burdens, we can't avoid the question, why is it? Does it not give rise to the inquiry, are we rightly propagating the gospel of Christ in this age? Are we cultivating the vineyard to the best advantage? Are we wise in carrying out the Master's will? Let me state the question allegorically. Let us imagine a great plain such as may be found in western Kansas. A ravine running north and south divides the plain. Gather on the east side of that ravine all the church buildings of the United States. What grand architecture, what massive structures! Towering minarets, gorgeous frescoes, bedazzling stained windows, costly magnificence! Pile up the theological systems there, what stupendous stacks of books, what vellum and types and brains! Gather the creeds there, what curious theories, what confusion, what nonsense and lunacy! If we could get them all there, with the mice gnawing them and the must covering them, and the dews of time wetting them, we would have a World's Fair of fantasies on that west-

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ern desert. On the west side of that ravine, gather the millions on millions of men and women, who have religious natures, in whom love or hate may prevail, who are susceptible of an infinite development, who may be turned to the good or the bad. Oh! what a multitude! What experiences! What hopes! What trials, disappointments, and struggles! What sufferings and want and temptations! What an unwritten history would be there? Now do you think for a moment that it is God's plan, that the east side of that ravine should go over and capture the west side and hold them in bondage? Do you think for a moment that the east side contains the machinery of God whereby to save the world? Was it Christ's plan that we should bury millions on millions of dollars in costly architecture, and tie up brains in creeds, and freeze hearts in forms? Suppose Christ should come to the earth, where would you find him, on the east or west side? Would he not say,—“Get over to the west side as soon as possible?”

I will tell you what he would say: “Feed the multitude, relieve the distressed, visit the fatherless, care for the dying, wipe tears from the eyes of sorrow and lift burdens from the shoulders of care.” He would drive the kneeling

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worshippers out of those churches, as he once drove the money-changers out of the temple, and would say: "Go over to the west side and bless them by your presence; the truest way to reach God is through the creatures he has made and died for." Practical religion is on the west side, never on the east. The question therefore arises,—may not our machineries be powerless to effect the grand work of saving the world? May we not hope to find a better way of grafting Christ on humanity, than the way, which its very weakness and want of success have proved the wrong way? Let us candidly investigate the subject. Look into Church history. Consider two propositions.

*First*,—One marked result of Christian work in past ages, and the present, has been the sinking of individuality into organizations and institutions. No longer, "what *think* ye of Christ?" but what is your persuasion? We consider man a personality, with free will and a spiritual nature susceptible of development. We hold that in morals, as well as in law, each one is responsible for his thoughts, words, and deeds.

We believe that no person and no thing can become a substitute for another. This is the

teaching of common-sense as well as the Bible. You can't pray by proxy. You can't die by proxy. This individuality we consider to be the glory of the human race. It was just what Christ aimed to develop in Nicodemus, Zaccheus, and the Young Ruler. It is the strength of a true manhood. To simulate others is always despicable. Now we claim that the tendency has been from the seventh and eighth centuries to engulf this individuality into organizations of all kinds. It became easy for men to think that, if they had been consecrated by a priest and received into communion, they were sure to be saved, that they had accomplished their salvation once for all by that ceremony, and had embarked on the vessel that was certain to land them in the desired haven.

Hence they were not particular in regard to their deportment. Tetzal and his infamous indulgences were built on this conception. They could murder and outrage without worry, because their names were written in the book of salvation. That matter had been settled. This developed into a very easy and pleasant religion, and there were few in those days who were not members of the church. But what an age it was! Licentiousness describes it from highest



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priest to lowest subject. It was a most manifest abuse of the religious nature. But look at our own age, we see a similar tendency with even more fearful consequences. Emphatically it may be said, that the reason so many defaulters and people whose notes are no good, and are not dependable, are church members, is because in becoming church members, they were taught they had done such an heavenly deed and were so angelic and sanctified, that they became careless in regard to honesty and actual character. In other words they had sunk their individuality in an institution. They were saved by being converted through excitement instead of by constructing a sound character. They had abused their religious nature, and were abnormally religious. This will always be the case when you allow your conscience to go out of your own control; whenever you discount actual character and place the religion of externals before that of internals.

Hence it may fairly be said, it is more important to be a true man than to be baptized or keep Sunday. I believe in baptism and Sunday but I do not think they can confer anything on you; they can only express what may be within you. Coronation only declares one a king, who is a

king already. It can't make a pretender a king. So baptism only seals one a Christian, who is a Christian already by virtue of having done Christ's will in loving obedience.

Second proposition.

Another abuse of the religious nature may be seen in the common error of making religion to consist in something we get in a mysterious manner from heaven, instead of a character we grow or build. This itself has led the Christian church into many manifest absurdities. Look at the historical line of thought.

It has always increased my admiration for the Apostle Paul that he never made religion a commercial commodity. He never taught that religion was something you got from God, but a character you built. Paul never invited anyone to him to get religion. He didn't auction it to the world. It wasn't an article purchasable by repentance. It wasn't a garment to slip into and be recognized. In Paul's writings, religion is represented as a life, not an adherence to certain forms, for he hated forms even thanking God that he never baptized any one but Crispus and Gaius, and even boasting that he came not to baptize but to preach the gospel. But it wasn't long after Paul until this commercial

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phase of religion became prevalent. In the germination of the hierarchy, religion was gradually changed into a commodity obtainable of a minister, who was God's agent, and in a church, which was God's sanctuary. During the flourishing period of Romanist domination over eastern and western Europe, all the benefits and ordinances of religion were contained in the church. The key to all churchly rites was held by the Pope and his officers. You even had to buy your grave from the church. To be buried in unconsecrated ground was infidelity and led to the persecution of the living relatives. If you desired forgiveness and absolution, you had to go to the priest for them. Your very prayers had to go through him to God. The very things Christ aimed to avoid were adopted by the church. The very kind of character so scathingly condemned by Paul was fostered and developed by the teachers of religion. They either did not understand the religious nature, or they most wilfully abused it. But it is noticeable this monstrous error was not corrected by Luther and the Reformation. Luther himself had trod upon the attractive error, but his adherents were captured by it. They allowed themselves to be called "Lutherans." They so idolized him

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that common people began to think they could get religion by applying to Luther. There was a rush made to the universities. Great and grand organizations were effected. Great literatures were written. Civilization took an upward spring. The human soul was emancipated from the slavery of the priesthood to become enthralled by the more ignoble slavery of theology. Duns Scotus and Thomas Aquinas found religion to consist in hair-splitting controversies about God's character, the human soul, and the dual nature of Christ.

Creeds were promulgated. Councils were held. The world never before or since witnessed such dialectics and argumentation. Didactic theology was the grand ultimatum of a religious life. It was an age when men got religion by signing a confession or creed. The idea of religion being a character or life was foreign to their thoughts. Your prospect of heaven was determined by your adherence to certain humanly formulated confessions of faith. But look further. The age of theologic religion was followed by the bitter and bloody controversies on the sacraments. Religion was concealed under water, bread, and wine. It was the baptismal age of the world. It produced

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pedo-baptists and straight baptists, immersionists and sprinklers, and pourers. The Lord's Supper took up a large share of the disputation, and "hoc est corpus meum" became a watchword of the battle. But it was a repetition of the same error and absurdity. It was an abuse of the religious nature. It made religion to consist in certain outward forms, instead of the normal growth of the conscience and spiritual nature. It placed religion in church festivals and holy days, in Bibles and ordinances. It said to the world: "Come here and get religion; we will dispose of it to you, if you subscribe to our doctrines and customs."

But look further. After the age of ordinances, came the period of great religious awakenings. Men seemed moved as if by the Spirit of God. God did shower his grace upon the world. If men had been encouraged to permit God's light to shine into their hearts, and had been taught how to appropriate it normally and naturally, there would have been more renewed characters, and not quite so much disappointment, but here as in the former cases, religion was taken into the church and sold at auction. It was housed in an institution, and the claims of the religious nature were not considered alongside of the

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claims of the institution. A man couldn't become a Christian until he had become crazy. A man had to turn his religious nature inside out, deny all natural affection, even turn his back on wife and children, and go about with a long face, making a policeman out of God and a desert out of his home, in order to be a follower of the meek and lowly Jesus, who was the most genial, sunny-faced, brightest, hopefulest character that ever trod this earth.

But look at our own age and we behold this same monstrous absurdity. During the past winter scores of ministers kept open their marts of religion and advertised in most heathenish appeals the precious gift of a new heart for sale. The formation of a nobler manhood has been overlooked in the great effort to get the so-called converts' names on the books and credit given the minister in the papers. Some new denominational flag had to be flaunted to the breeze, and some new creed had to be fastened on the community.

Now it is admitted that many are sincere, that much good is done, and many are saved. I have an holy regard for any method that brings men to God. I would be willing to stand on my head to bring a man to Christ, but my duty in this

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chapter is to point out the most flagrant abuse of the religious nature, and I am sure that if a man doesn't get any farther than Mr. Moody or any evangelist or preacher for example, he hasn't gotten very far. If he doesn't get any farther than the anxious seat, he hasn't made much progress. If he only gets inside some church, or goes under the water, or has water poured upon him, he hasn't attained much. So far may be so good, but it is an outrage on the religious nature to stop there. After all these are only the steps into the vestibule of religion. Often in making the first steps, the religious nature is strained so much that it is weakened for continued effort. It has been abused, and wronged, and oftentimes ruined.

All this springs from that dangerous and thoughtless error that these victims of excitement had *gotten* a religion, which in reality they made themselves. They called councils, formulated creeds, and instituted ordinances under the belief that God inspired them, whereas their religion was only the counterpart of their own thoughts.

The great truth which has been and is now overlooked, is, that neither God nor man made a religion, but both together. Religion is the



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product of two forces, the human and the divine, just as a harvest is the product of two forces, the human, in the farmer and machinery, and the divine in the rain, sunshine, and soil.

Only in the sense that God gave us a religious nature, and means for its development, may it be affirmed that he gave us a religion. Only in the sense that man is a *thinking*, sentient, loving personality, with *free* will and a moral nature, run by an interior, and not, like a machine, by external force, may it be said he makes his own religion. The conclusion of our investigation is that the basis of all religion is man's personality. That is the center from which you work. That is the nucleus around which gather all the virtues and jewels of character. Religion is the advanced growth of your own nature. It is to be developed whether there is a God or not, whether the Bible is true or false. Religion is the music which comes from the harmonious correlation of the varied elements which compose your individuality. It is an *evolution* of your nature, effected in a measure by divine influences about which we know very little but largely by human associations and experiences. This was Christ's idea: "The kingdom of heaven is within you"; "Not for

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your much speaking, would you be heard, but for the culture of an inner manhood."

The proper use of your *mind* makes you a *thinking, inquiring*, investigating, light-giving member of society; the abuse of your mind makes you an imbecile, a crank, and puts you in the insane asylum. The proper use of your religious nature makes you a righteous, loving, generous, prayerful, earnest, self-sacrificing personality among your fellowmen; the abuse of your religious nature makes you a howling extremist, a fanatic who will burn heretics, a person who "strains at gnats and swallows camels," who will crush the flowers of hope out of human hearts, and divide communities by the poison of bitterness. What is the difference between man and a machine? The one thinks, the other doesn't. What is the difference between man and a billiard ball? The one is driven by the cue; billiard balls don't roll of themselves; the other is driven by the inner necessities and demands of his nature. It is the nature of a man to run by internal force. It is the nature of billiard balls to lie still until driven by external force. A billiard ball is acted upon; a man acts, thinks, constructs. To be sure man is largely the creature of circum-

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stances, but these are all incidental to man. There were no such circumstances if man did not exist. The outer world is all contributory to the growth of the soul. Man musters strength by mastering circumstances. Have you ever stood by the side of one of Hoe's master presses at work? Taking the paper from the massive rolls, wetting it, drawing it here and there with fingers of steel, printing both sides, folding it and throwing it in the mailing basket eight and ten thousand an hour, were you not almost convinced that there was a soul in it? And yet it is all iron and wood. The poorest foreigner that lands at Castle Garden is greater than that wonderful press, and the reason why he is greater is because, he is a thinking, sentient being. Those presses do the work better than man could. In the office and the market, one press is equal to fifty men; but in the higher court of God, tested by the interminable outreaches of the soul, one man is worth more than a million presses.

Success and failure are only relative terms. Success is achieved by the soul surmounting external circumstances. Failure results from the subjection of the soul to external circumstances. The man who runs against his circum-

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stances, who overrides them, who musters them into the ranks and makes them obey him, is the successful man. There are thousands of men on our streets today crying "hard times," when the trouble is not in the times, but in their lack of self-power to master the times. There can be hard times only to him, who is smaller than the times. To him who is larger than his age the times will always be good. Hosts of men are floating down the stream of time, as drift-wood floats; others are pushing their way up the stream, battling with waves and currents. The former is abusing his nature; the latter is properly using it. The one will achieve victory; the other will end in disaster and despair. Paul's dynamics of success may be stated thus:—"Let the fables of the world go; cling to its truths and *develop* godliness."

We have three words which express the sentiments of this chapter, "evolve," "develop," and "grow" and if this is not the sentiment of the largest and truest evolution, it is difficult to understand it. While it is a fact that we may quote Scripture to endorse any belief and theory of life, we claim that the general tenor of the Bible is that of evolvment from the lower to the higher, from seeds to trees, from germs to

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majesty. We have given no fanciful interpretation to the Bible, but we have told it just as it is, and the conclusion is inevitable that in the words of blind John Milton:—

“The *Mind* is its own place,  
And of itself, can make a heaven of hell  
A hell of heaven.”

## CHAPTER XI

### A Study of the Stars, as Suggestive of Man's Destiny

#### OR THE OUTREACH OF THE DOCTRINE OF EVOLUTION

**I** HAVE found a passage like this in the Old Bible:—"They that be wise shall shine as the brightness of the firmament, and as the stars forever and ever."

The writer of those words, known as Daniel, points to the firmament and says, even more bright than that, is the life of him who has learned true wisdom; and he points to the stars and says, most eloquently, longer and more beautifully than they, shall the life of him shine, who by the sacrifice of love, has been a true missionary to his race and scattered seeds of truth and joy everywhere. It will be my pleasure in this last chapter to direct your thoughts to the stars, as prefiguring our destiny indicating the vast outreach of the life we have begun on this earth, and the sublime surroundings that will accompany those, who have

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planted truly, watered freely, and cultivated diligently the seeds of truth, out of which an infinite development is to proceed. Whether we go back to the beginning, or forward to the unlimited future, it is always seeds that come to the front, and always development, marks our progress.

There is none of the sciences that is as radiant with promise, as Astronomy. Geology points backwards; chemistry points inwards; astronomy points upwards and outwards. Astronomy is the sublimest of all sciences, because it is the science of light, infinity, and the limitless.

It is the oldest of all sciences. In all ages men studied the stars and were governed by their strange and mysterious influences.

This chapter therefore is intended to appeal to your nobler and better nature. It will lead us from the original to the ultimate. It will indicate whither evolution directs us and will bring us. There is that within us which, all men have recognized, as imperishable and unending. You have a mind and soul on the throne of your nature and I am using the stars to show how great you are, and what a prospect stretches out before you. We are accus-



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tomed to look at the earth and things which are little, which narrow our conceptions.

I wish to point you in this chapter to things that are large and limitless, and so to elevate and expand your ideas and hopes.

The first point I make is, that astronomy mirrors forth the infinite. So far as our minds can conceive, the universe as presented to us by astronomy is without limit, and so immense are the fields of space, that we are overwhelmed in attempting to grasp the thought.

Let me present a few facts with which I have no doubt you are familiar, but their statement at this time, will revive your knowledge and certainly lift you into a grander world, and indicate whither the doctrine of evolution will bring you.

The number of what are known as the fixed stars is beyond computation and power to conceive. The "milky way" which seems to us to be a brilliant flood of light, and which has been so often called "star dust," is composed of innumerable stars so remote, as to coalesce in the long range of vision, no two stars being within hundreds of millions of miles of each other. Professor Herschell counted 600 stars within the view of his telescope at one time.

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In one little corner of the milky way, he estimated that the stars numbered a quarter of a million. Through ignorance the stars have been called "fixed stars," but in reality there are no fixed stars in the heavens. All stars have motion.

The camera has shown over 80,000 stars in one square of the heavens. The latest Oxford computation says there are a billion stars known to astronomers. There is a star in the constellation of the "swan," which has been found to move over seven seconds of the arc of the heavens annually. According to the latest discoveries, this star is 300,000 times as far from the earth, as the earth is from the sun.

In round figures the earth is 93,000,000 miles from the sun, and yet it shines into our houses each morning, and grows our harvests, and we give very little thought on the time required for that light and warmth to reach us. Now multiply 93,000,000 by 300,000 miles, and if that star moves over seven seconds of the arc of heavens every year, it must travel millions and millions of miles. This is probably true of all the stars; they all move through immense fields of space.

It has been clearly demonstrated by the paral-

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lax of a few stars, that the distance of the nearest star from the earth, is 100,000 times 192 million of miles. Some ingenious mathematician has estimated, and I took the trouble to verify his figures, that a cannon ball moving at the velocity of 100 miles a second, couldn't reach the nearest fixed star in the time from the creation of the world till now, using the Scriptural chronology.

According to my figures it would take more than 8,000 years for the cannon ball at that velocity to get there.

It has also been demonstrated that each of the stars is a sun, the center of a system of planets like those of our siderial system, extending infinitely out into space beyond the reach of the most powerful telescopes. The stars we see every night are therefore but hints of what might be seen, were our vision extended. Our own siderial system is so immense that we stagger at its extent, but when we think that there are millions on millions of systems like ours, we are lost in the maze of the boundless and the infinite. But if you glance a moment at comets and their movements, our conception of the universe is greatly magnified.

Several years ago there appeared in the

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eastern skies a comet, which awakened great interest in scientific circles. The tail of that comet was computed to be 50,000,000 miles in length from nucleus to farthest light of its tail, distinguishable through a telescope.

The earth is 25,000 miles in circumference. The tail of that comet was 2,000 times longer than the distance around our globe. It was in length more than half the distance of the sun from the earth. When we use the expression,—“a million miles,”—it is well nigh inconceivable. When you multiply it by fifty, it is beyond the range of thought. When you remember that this is simply the length of the object itself, and that it must have room to move about in, and some comets have a velocity of a million miles a day, according to the latest researches, we get a conception of the universe that passes all attempts to realize.

It presents the universe so immense, as to incite a most reverent worship of that power, whatever name we may give it, who guides the stars in their courses and superintends their complicated relations.

Very easy to say all regulated by law, but back of law must be a force, which we demonstrated in former chapters. For the sake of

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accommodation, let us call that Power the Creator, or call it God which means good, but the name is of no consequence. But if the Creator is larger than His creation, then truly we are the offspring of a great God, and if this universe is the field of His work, then truly must the sphere and destiny towards which we are hastening, or developing be sublime beyond all power of thought or imagination.

It has been asked where will God locate a heaven large enough to contain all the vast populations that have occupied our globe in all ages. When we follow a comet through space; when you study the stars you can easily see that God will be never cramped for room in the accomplishment of his grand purposes.

Here then we have indicated the extent of the grounds and fields that surround our future residence. Christ once said to his disciples, laboring under momentary discouragement:—"In my Father's house are many mansions." The word "mansion" means that which is built to remain, firm, indestructible. The universe is therefore to be the permanent residence of the faithful inhabitants of the earth; hence innumerable will be the avenues of growth and enjoy-

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ment, and without limit must be the fields on which our progress will be laid.

Now a practical mind asks, what is the use of all these worlds? Why were they made, or why did they become to be just what they are? If all these stars exist for the benefit of the pygmean human race on this miserable little planet, certainly we must be of considerable importance in the eyes of the Creator. If evolution is the law of the universe and these stars have come into existence according to this law, then the work of star-making and star developing must be still going on.

We have learned something of evolution in the history of our planet; we can not show it to you in the outer and grander universe, but we have a right to infer that the same principle is operative there, but it is so far above us, and so stupendous in its outreaches that we can never grasp it or follow it there. It is no doubt true that the stars shine to give light to man, as the Bible says, but there are millions of stars whose light has never reached this earth; so that they must exist for other purposes than to illumine the earth.

It can not be that the Creator made these stars for his own glory or to gratify his caprice.

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It must be that they have some mission in accord with a Being or Power who is rational and governed by big ideas, whose main motive would be to confer happiness, knowledge and growth.

Inasmuch as mind is greater than matter; inasmuch as all matter as we see it on this planet, exists and is used by some form of life; inasmuch as the microscope reveals life in every clod of earth and in every grain of sand, it seems most evident that there must be life of some kind on the stars, and that mind is gaining the ascendancy there as well as here.

Science has taught us one thing definitely, that all matter is in subjection to life. Higher forms all come out of lower. Matter is simply a means to an end. Mind takes the iron out of the everlasting hills and makes locomotives out of it and wire out of it, and mind chains the electricity to the wire and makes it carry the news; mind is therefore greater than matter. Cyrus Field is greater than the Atlantic Cable, Howe greater than the sewing machine, Morse greater than the telegraph. The presumption of science today is that the stars are inhabited by beings in many respects like ourselves. Whatever the outcome of the investigations of



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the age may be, it is certain at least that life is on the stars, some kind of life, life that has assumed the lordship over perishable matter; if this is so, we have an explanation why there are stars, and we have an intimation of what our future will be.

If mind develops so as to encompass matter, as we see it doing here, then must mind ultimately encompass the stars.

The thought is this, evolution has no end. Progress is eternal. Man once started will go on forever. If the universe is unlimited then is mind unlimited. I am glad such a future for man is made resplendent in the Bible, and the fundamentalist has much to glory in.

Daniel, way back in the very dawn of civilization, seemed to see it this way. "We shall shine like the stars forever and ever."

Infinity stares us in the face when we emerge from infancy to boyhood, and it stares at us all through life, and when we leave this world, it is with the thought of a future far grander than we have ever conceived. Isn't this what the Bible means, when it says: "Eye hath not seen, nor the ear heard, nor the heart of man conceived, what God hath prepared for those that love him?"

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We pause in wonder before an oak tree that has come from a minute seed, it seems so marvelous that it should all have been in a mere point or germ; but we have become accustomed to it and the sensation of awe has disappeared. But if we marvel at such a growth, how much greater must be our wonder when we contemplate the possible future of a man, who is mind and soul and organized for development?

We need not speculate. We need only contemplate the facts as presented by nature along these lines of evolution. Go forth under the starlit canopy of heaven and meditate, and it is certain, you will get a conception of human destiny that will exalt you and make you to realize that the few years of time are as nothing, when compared with what will be under the larger influences and sublimer inspiration of the universe. But another lesson of the stars is the dignity of law. The most impressive lesson we have learned from these investigations, is, that law is supreme in the universe. We have defined law as the method of the operation of a force. Every seed and germ we examine is the subject of government. We find no force that is not subject to law. It rejoices me to point you to the heavens and show you that

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law is supreme there also. From the lowest form of inorganic existence to the highest form of physical life; from the highest form of physical life to the most ethereal developments of mind and spirit, there appears to be the administration of one and the same government. The same law that holds together the particles of sand in a common stone, controls the movements of stars and planets in space.

It has been definitely settled that the law of gravitation is universal. Whether the Einstein theory will change that remains to be seen. Whatever the result of that investigation, the law of curvature of light rays, and resultant action, will be as universal as gravitation.

Comets flash through space a million miles a day in obedience to this law, whether Einstein or Newton, is sustained. Meteors are rained through the heavens in accordance with this same law. There is no action in the universe, no changes in the skies, but what are produced according to law. Evolution demonstrates this truth conclusively, and astronomy utters it from every star in space.

The orbits of the heavenly bodies are known definitely and accurately, and their return can be calculated to the very minute and second.

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There is nothing uncertain in their movements. A path seems to have been marked for them by the Divine Architect in the beginning, and from that path they have not swerved.

But again in this connection, it is noticeable in an universe filled by lustrous worlds, their orbits crossing and recrossing one another, and all passing to and fro, with comets wandering among them, there has never been any collision, so far as we know, never the detention of any one for a second, never any interference or confusion, in all the intricate mechanism of the heavens. The attraction of gravitation acts so smoothly and accurately that perfect harmony is promoted, and their revolutions are compared with the soft and sweet strains of the organ, and imagination hears in it all, the music of the spheres.

There has never been anarchy in the skies among the stars. No fact of science or nature gives us such an high and holy conception of the Power that guides these heavenly bodies, as this perfect uniformity in their movements and sublime harmony in their relations.

What order does it not bespeak in the Divine Mind!—What method in all His works! What certainty in all His actions! What reliability

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in all His promises and plans! However this uniformity and regularity have been wrought, it is evident that no promise made by this government can prove abortive.

There is nothing haphazard in such a Power. Chance has no place on such a government. Law and order are paramount. There is no changeableness or shadow of turning in Him. The great overwhelming truth we can not avoid learning, is, that we can trust that government, and feel certain that not one jot or tittle of His authority will ever fail. On the other hand if this government is such as we described, then truly should we fear to violate its laws. It is not a fickle King we rebel against. It is not an unsettled government we have disobeyed, but one whose mandate is yea and amen.

What a startling truth is this:—"Whatsoever a man sows, he will reap." It represents the dignity and certainty of law. There is no hope of any one who persists in violating law. You can't escape the vigilance of this government, you can't flee from its dominions, you can't deceive its judgments and you can't evade its penalties. The only course to pursue is to come into harmony. But one more lesson of the stars should impress us, they are perishable.

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They are only matter. Many stars have passed off the scene. Science can not tell what has become of them. It is supposed that the heat of the sun is sustained by parts of disintegrating worlds falling into it. We do not know about this, but we do know that stars are mute matter.

They think not. They aspire not. They love not. They will not. They are simply subjects of law and are perishable and may disappear at any moment. If Proctor was right, the comet we saw several years ago has been absorbed by the sun. If all this is true, how much greater is every one of my readers than any or all of the stars! You who will, and think, and love, what is a star compared with you! The Bible says:—"God is not a God of the dead, but of the living." If so, you are more important in the universe than the stars, just as soul is more important and precious than matter.

Stars may come and stars may go, but man goes on forever. A living, loving personality shall ultimately have a larger orbit than any or all the stars that glisten in the canopy of night. Every child of the earth is an heir of the infinite. The universe is yours. There is no death. Stars may pass away, new universes may come into existence, but man shall never pause, shall

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never cease. Death is not a terminal, but an open door, a sublime opportunity, the widening out of life.

I like to think that the spiritual universe is the counterpart of the natural, and that in all this history of man, there has been one central figure who has illumined all the ages, and he himself is an evolution of all the good, and all the lovely that sprang from the seeds of perfect wisdom. I like to think of Jesus Christ as filling that sublime position of glory and influence. I think not of Him as the Jew of Palestine, but as the anointed of all the ages. And why should he be cut out of our investigations? Why is not He the ripening of the fruit of the tree of life? I like to think that the moral and spiritual gravitation of all time centers in Him, and that His transcendent goodness and holy self-sacrifice extend to all ages, races, and conditions of being. If these statements are all true, and I am sure they are beyond question, what ought to be the effect on the lives and characters of those who have followed them? You ought to resolve to be better men and women.

You ought to shun all meanness and smallness and reach out after every thing good and grand.



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You ought to have larger conceptions of this Christ of the ages. You ought to rise up in the dignity of your manhood and womanhood and vow allegiance to Him, who in all history represents the true, the beautiful and the good, and whose heart, as it breathes in human hearts, is the inspiration of every thing unselfish, imperishable, and sublime.

I am willing to go on record, without the fear of successful refutation, that Jesus Christ is the grandest evolutionist of all time. He announced the subject himself:—"First the blade, then the ear, then the full corn in the ear."

The conclusion of these studies then is, that christianity must be readjusted in its fundamentals, not in its superstructure. No evolutionist wishes to tear down the superstructure; no one can be found in any school of thought, who would tear the cross out of the skies of the world. It is humanity's symbol of hope. But the rational and broad-thinking of the masses of this age, require and insist on many radical changes in the foundation. It is a fact that Jesus Christ has been misunderstood and misinterpreted and misrepresented almost to the breaking point by various schools of theology, so that a readjustment is demanded.

## THE STARS AS MAN'S DESTINY

If we are his true disciples, we must go back to him and follow him, and though it may go hard with many extremists, the time has come when we must organize to save Christ, rather than to perfect organizations to save us and the world.

Really the evolutionist has no argument against the fundamentalist, and the fundamentalist has no argument against the evolutionist. Neither of them would give up the Cross. Neither of them would be willing to give up the Bible. Neither of them would give up geology. What difference does it make how we became to be what we are? The evolutionist seeks to make the Bible a bigger book. If the Bible is one edition of a book intended to give the history of the race, and outline a life and character, that shall never cease to grow and shine, why shouldn't God give us another edition? He must be like the sun, never cease shining on the universe. May not science be the second edition of the Bible which God wishes us to follow; if so let the children study both editions. If God made a new and second testament, why shouldn't he make a third? And even a fourth? What harm would be done to the christian system of truth, if we added Lincoln's address at

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Gettysburg as an appendage to the old Bible? Are there any words in the Bible more beautiful and appealing to our best and noblest, than Ingersoll's address at the grave of a little child, or his words on the death of his brother?

Isn't it a fact that all the noble words and lovely speeches and all the golden fragments of literature, must have come from the Great I Am? Why must we limit inspiration? If we believed in Christ and obeyed his holy command to love one another, would there be any more war? Wouldn't we have such a lovely heaven here, that we wouldn't care much for more heaven when we died?

If carefully read, the foregoing pages will destroy the fear of death, and open a window of hope to every wayfarer on earth. And here again stands out the sublime truth, that death is never a termination, but an evolution. The seed in nature must die to insure the harvest. Not only does death not end all, but it throws open a door into the larger universe, of which the stars are only pointers.

The writer is well aware that these views will destroy many cherished sentiments on which scores of hymns and sermons have been built, and the fundamentalist will have to surrender

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his mysteries, but the author is sure that the proposed readjustment of the christian system will bring to the world supreamer joys, holier loves, sweeter communings, and raise up more majestic temples of worship in characters and homes, than we have now under a false pretense. The world will have a more come-at-a-ble God when you see him in every tear wept, in every pain borne, in every sacrifice made for others, and in every burden lifted from another's heart. True it may take away our Sunday, and grace at the table, and evening devotions, and a thousand forms that enthrall the human race, but life will be richer and brighter for all that. The conception that God operates the universe with an almanac, and uses clocks, and has weeks, days, and years underneath his government, and is dominated by time, will be abolished, and every minute and hour and day and month and year, will be sacred to the sweetening of life and the development of our destiny.

The heathen will be no more heathen to us, because we will see good, which is the same as God in every one, and we will add the best excerpts of the Koran to our sacred books, and read between the lines of both and all great

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writings, the lofty aspirations of the soul. If these views should be adopted, there will be no yellow peril, no black man, no Jews wearing their hearts out for the bare right of existence, and Kaisers and Kings will have to come down from their thrones, and forevermore:—"Vox Populi, Vox Dei" will be the anthem of the masses of the world.

"But these," pursued the Chief, "are truths sublime,

That claim a holier mood and calmer time  
Than earth allows us now;—this sword must  
first

The darkling prison house of Mankind burst,  
Ere Peace can visit them, or Truth let in  
Her wakening daylight on a world of sin.

And from the lips of Truth one mighty breath  
Shall, like a whirlwind, scatter in its breeze  
That whole dark pile of human mockeries;—  
Then shall the reign of Mind commence on  
earth,

And starting fresh, as from a second birth,  
Man, in the sunshine of the world's new  
spring,  
Shall walk transparent, like some holy thing!"

—*Moore.*

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Busser, S.E.

TITLE

Monkeys and myths.

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